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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, OCTOBER 14, 1843. VOL. XXII.—NO 41

RELIGIOUS MISCELLANY.

ATTENDING AN EPISCOPAL CHURCH.

Some twenty three years ago, when a new Episcopal Church was erected in this city in 1820, a Church which from various causes which need not be detailed, gathered a considerable portion of its worshippers from our liberal Congregational Churches, the following letter was published in a pamphlet form. Its authorship was not then and has not been since avowed, though little doubt we believe then existed in the public mind as to the source from which it preceded. The pamphlet is now out of print; and it is with some difficulty that we have finally procured a copy; in order to comply with a request, frequently made to us of late from various quarters, to republish it in our journal. Believing that some of its general reasonings are worthy of consideration at the present day, we publish it, leaving out a few expressions and some paragraphs, which were of a local, temporary or personal character.

My Dear Friend,—I have duly received your note of the 24th inst. You inform me therein, that you have been solicited on various occasions, and with great urgency, to take a pew in an Episcopal Church, and you request my opinion as to what course you ought to pursue. I hope it is not altogether flattery, when you tell me you do this in a reliance on my liberality; and I am sure that I am not too confident in hoping that you will make candid, but due allowance, for the prejudices in which you know me to have been brought up, and under the influence of which I must of course speak to you. I am not ashamed of these congregational prejudices;—for like some other prejudices they seem to be nearly allied to virtues. It was by the spirit of congregationalism, that the first impulse was given, that ended in the settlement of our native land. It was that church whose forms you are now solicited to adopt, which tyrannically ejected our ancestors from their pulpits and churches in England; and when I think of the two thousand faithful ministers of Christ, who were driven out from their charges in one day, by the haughty English prelacy, I feel as if it were almost a part of national and patriotic duty, not to look upon the question between the religious institutions of our ancestors, and those of the hierarchy which oppressed, ejected, and exiled them, as one of pure indifference.

You repeat to me in a hasty manner, the arguments, which you say have been addressed to you to induce you to leave the church, in which you were baptized, of which you are a professing member, and where you have dedicated your children to the Christian faith. These arguments are some of them purely *ad captandum*, thrown in, I suppose, as slight makeweights to turn an almost wavering scale. I shall not, therefore, think it necessary to say any thing upon the comparative choice of a place for Christian worship, between a stone building in Grecian taste, and a brick building in no taste at all. * *

For the same reason, I shall say but little of another appeal, which you tell me has been pressed on you, viz.; that the father of your wife was an Episcopalian. I respect no prejudices more than filial ones, and should be grieved to say any thing which might seem disrespectful to the honored memory of Mrs. ——'s late father. But I suppose I may, without offence, call on you to remember, that, if your wife's father was an Episcopalian, your own father was not. Since you cannot well worship in two places, it would perhaps be as decent, and as conformable to domestic order, that your wife should continue to go with you to the church, where she has already held up her children to be baptized, as that you should leave that church, for the sake of following her to a different form of worship, in which her father was educated. * *

Let me add, moreover, that if your wife's father was an episcopalian, her grandfather was a congregationalist, a staunch pillar of the church of our forefathers, whose sacred rest it would go near to disturb, to hear that his descendants in the second generation were going over to the English church.

Let me not be thought to speak slightingly of a wife's scruples. Wherever the case occurs, that a wife conscientiously and unaffectedly believes and approves the doctrines or worship of the episcopal or any other church, while her husband as conscientiously adheres to those of another, if she have not freedom of spirit to obey the Scripture command, to submit *herself to her husband, as to the Lord*, then let them worship, each in their own church, and their own way. But do not, on any account, or from any consideration, be led to think, that so solemn a thing as religious worship, is to be made a subject of good natured compliance and courtesy.

And here, before I proceed to communicate to you those important grounds, upon which I think your opinion ought to be made up, I will observe that there seems to me a gross impropriety in the common language made use of on these occasions. To leave a Congregational and go to an Episcopal church, is called changing your *place* of worship; as if it were the *place* only, which is changed, while the *worship* remains the same. This would be a language proper to be used of any one, who should emigrate from an Orthodox Congregational to a Episcopal church, as the articles of the Episcopal church are known to be so Calvinistic, (though *honestly* constructed with a design of being comprehensive enough to bring both orthodox and heretic within the fold) as to have induced some serious persons of orthodox faith, to join the Episcopal churches. But to those who have not previously been imbued with orthodox doctrines, it is not changing the *place* of worship, to desert our Congregational churches for the Episcopal ones, it is changing the worship itself. It is going to a place where there is a different *object* of worship. It is leaving a church, where God the Father is worshipped, to go to one, where God the Son, and God the Holy Ghost are worshipped with him. It is leaving a church, where worship is paid to the one living and true God, as one person, to attend a church where it is taught that this one God is to be worshipped in three persons; and it is finally quitting a Church, where the form of the service puts it in the power of minister and people *to grow in grace and in the knowledge of our Lord and Savior Jesus Christ*, and avail themselves of the immense stores of sacred literature, which have been opened in the last generation for the better understanding of the Scriptures; to go to a church built on the popish principle of infallibility, and tied down to a form of worship, which has the certain effect of binding the consciences of one age in the chains of another. It is not my intention to enter into doctrinal discussions at this time; I shall not say a word against the doctrine of the Trinity, or any other doctrine contained in the articles of the Episcopal church, any further than to allude to their existence in those articles. * * So far from moving any discussion against the doctrines of the Episcopal church, Unitarian though I be, I would say that in this very point is to be found the solution of the question you propose to me. If you believe the doctrines and approve the ritual of the church, in God's name join yourself to it. You ought to go there. You will be edified there. I am not a believer in the Trinity; but many men, better I hope than I, are believers of it; let them go to a church where they will be taught to say 'O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us miserable sinners.' It is for persons, who believe and feel this, to go to a church, where it is a part of the prescribed service; nor can I sufficiently express my surprise to you, that it ever could have become a question, whether any body who did *not* believe it, could or ought to join the Episcopal church. I did not know that the most solemn act, in which man can engage—the worship of God, was the subject for accommodation, and compliance. I did not know that while kneeling down at the altar, with the most awful addresses, which language can form, on your lips, it was permitted to indulge in reservations, which even between man and man in the intercourse of life, would not be thought creditable. Many orthodox, I knew, there must ever be, who could not reconcile to their notions of simple and scriptural worship, the repetitions and ceremonies of the Episcopal ritual; but while I knew that all Trinitarians could *not* attend an Episcopal church, it was new to me that any Unitarians could. I was not prepared to see fashion, example, persuasion, and courtesy go to such length, and carry Christians to an altar, where they cannot take their hearts and their consciences with them.

I proceed now to consider particularly some of the arguments, by which you may be induced to join the church.

1st. That you are fond of *a form of prayer*. I am fond of it also, but I do not join the Episcopal church, because I like a *substance* of prayer better. I am amazed to hear intelligent Christians express so little regard for the faith they profess, as because they prefer a *form* of prayer, to attend a worship, where they do not acknowledge the *object prayed* to. Such persons do well to say that they like 'a form of prayer.' A form indeed they do like, and a form only, else they would not as Unitarians like a Trinitarian form: they would not think they could worship God acceptably, where their consciences cried out against the form in which their prayers are clothed.

Though I would find no fault with any person, who believed the doctrines of the Episcopal church, for being attached to the form in which the worship is conducted, according to the book of common-prayer, yet there are, notwithstanding, many and great objections to that ritual, independent of its doctrines, which have deterred and always will deter even Trinitarians, who have a taste for a scriptural simplicity in divine service. These objections are not modern objections;—they are not Unitarian objections;—they are not objections now devised in the spirit of local opposition. I shall give them to you in the words of Calamy and Baxter and the other Presbyterian commissioners named by the king in 1661, with some of the highest dignitaries of the church of England, for the revision of the book of common-prayer. The limits of this letter will allow me to give but a specimen of these objections, but I will send you the work, that you may read it at large. One objection is to 'The repetition and responsals of the clerk and people, and the alternate reading of the psalms and hyms (in verses) which causes a confused murmur in the congregation, whereby what is read is less intelligible, and therefore unedifying.' Again, they say, 'The whole body of common prayer consisteth very much of mere generals (such as to have our prayers heard, to be kept from all evil, and from all enemies, and all adversity, that we may do God's will) without any mention of the particulars in which these generals consists.' To the objections proposed by these devout and orthodox commissioners, their prelatical brethren of the commission made a reply, which reply is republished by the presbyterian ministers with a powerful commentary of their own. One passage is so much superior to any thing I can myself say to you, on this subject, that I cannot but transcribe it.

'Prayer and humility are indeed the necessary means of peace, but if you will let us pray for peace, in no words, but what are in the Common-Prayer book, their brevity and unaptness, *and the customariness*, that will take off the edge of fervor with humane nature, will not give leave or help sufficient to our souls, to work toward God upon this subject, with that enlargedness, copiousness, and freedom, as is necessary to due fervor. A brief transient touch, and away, is not enough to warm the heart aright; and cold prayers are like to have a cold return, and therefore, even for peace' sake, let us pray more copiously and heartily, than the Common-Prayer book will help us to do. And whether this be that cause, or whether it be that *the Common-Prayer book hath never a prayer for itself*, we find that its prayers prevail not to reconcile many sober serious persons to it.'

There is much truth in the objections here indicated by these venerable fathers. The part borne by the clerk in the episcopal church, would, at best, come within that condemnation, which our Savior pronounced on vain repetitions. Why repeat the various petitions? Or if they must be repeated, why cannot the minister repeat them? Why must that discordant, often ridiculous, and disgustingly monotonous echo be heard from the reading desk? How much justice is there in the following exception taken by the royal commissioners to another point in the book of Common-Prayer?

'By this rubric, and other places in the Common-Prayer book, the *Gloria Patri* is appointed to be said six times ordinarily, in every morning and evening service, frequently eight times in a morning, and sometimes ten; which, we think, carries with it, at least, an appearance of that *vain repetition*, which Christ forbids; for the avoiding of which appearance of evil, we desire it may be used but once in the morning, and once in the evening.' Let it be remembered that it is staunch Trinitarians who make the objection.

It is a well known saying of Lord Chatham that the church of England hath 'a Popish liturgy, a Calvinistic creed and an Arminian clergy.' A Popish liturgy and Calvinistic articles she has in this country, as well as in England: how far St. Paul's church will or will not justify the addition of an 'Arminian clergy' I am not informed. You will better understand the justice of calling the Episcopal liturgy, Popish, by adverting to the time in which it was compiled, the reign of Edward VI., and the motives which actuated the compilers. To make use again of the words of the royal commissioners, already appealed to, they say 'We humbly desire that it may be considered, that as our first reformers, out of their great wisdom, did at that time compose the liturgy *so as to win upon the papists and to draw them into their church* communion BY VERGING AS LITTLE AS THEY COULD FROM THE ROMISH FORMS BEFORE IN USE,' &c. Various alterations have from time to time been made, I am aware, in the liturgy, the history of the order of which you may find in scattered places of bishop Burnet on the reformation of England. * *

Here follow some extracts from the Book of Common Prayer and the Catholic Mass Book, to show the clear resemblance between them. These we omit.

I forbear to say any thing of the Calvinism of the articles, but will refer you instead to Scott's answer to the bishop of Lincoln, and to the work lately published by the Rev. Mr. Sparks, of Baltimore, where this topic is abundantly discussed.

In the remarks I have hitherto made on the episcopal form of worship, I have objected to it as unfit for use, for any but Trinitarians, and as charged with vain repititions, and as being of popish and unscriptural origin. I shall now make a remark upon a defect inherent in it, as *one* unvarying form of morning and evening service, viz., that such a uniformity chills devotion, and leads to mere lip-service. I know that presbyterians, who by any accident happen to be present at well conducted episcopal worship, are impressed with the busy scene. The echoing of the clerk, the responses of the people, and that general tumult, with which the Lord's Prayer is muttered over by the whole audience, bewilder his imagination, and he is apt to think there is much zeal and fervor of spirit, where there is only much noise and ceremony. This same service, now repeated for the thousandth, the ten thousandth time—which has stood printed before the eye ever since it could trace a line,—which no moment of personal or public excitement ever warmed or can warm into a higher flight—this same weary monotony for youth and age—this eternal dead letter, loses much of its power by long practice, and dwells often in the memory after it has ceased to touch the heart. That you may not think I speak here purely from presbyterian prejudice, I shall quote you the words of a pious bishop of the church of England, as I find them in Dr. Watts' Guide to Prayer. 'In the use of such prescript forms, to which a man hath been accustomed, he ought to be narrowly watchful over his own heart, for fear of that *lip-service and formality, which in such cases we are more especially exposed to.* For any one so to sit down and satisfy himself, with *his prayer book*, or some prescript form, and to go no further, this were still to remain in his infancy, and not to grow up in his new creature: this would be as if a man who had once need of crutches, should always afterwards make use of them; and so necessitate himself to a continual impotency. *Prayer by book is commonly of itself something* FLAT AND DEAD, floating for the most part too much in generalities; and not particular enough for each several occasion. There is not that life and vigor in it to engage the affections, as when it proceeds immediately from the soul itself, and is the natural expression of those particulars, whereof we are most sensible. It is not easy to express what a vast difference a man may find, in respect to inward comfort and satisfaction between those private prayers that are conceived from the affections, and those prescribed forms that we say by rote or read out of books.' —BISHOP WILKINS in his *gift of prayer*.

* * * *

I said above that I too was fond of a form of prayer. But in order to prevent it from overlaying and stifling the substance, there should be an edifying choice and variety, and instead of a poor and monotonous ceremonial to be run through 'Wednesdays, Fridays and Sundays' throughout the year, and every year; there should be such a succession of services as would prevent a frequent recurrence of any one, and which would advantageously take the place of the garbled extracts from the gospels, and epistles, of the short and unmeaning collects, and above all the antiquated version of the Psalms, which now fill up the book of Common-Prayer. This last portion of the prayer-book is particularly obnoxious, and a volume might be written to point out the gross absurdities of putting Sunday after Sunday into the mouths of the worshippers, men, women, and children, petitions, which were applicable only to the individual circumstances of David or Solomon. As one example is better than a thousand assertions, I shall here trouble you with one or two taken on opening the Church Psalter at hazard. Whenever Sunday falls on the 22d of the month, all the congregation, priest and people, warden and clerk, man, woman and child, are obliged, under the name of evening prayer, to repeat such an injudicious and unedifying selection from the Psalms as this. 'Gilead is mine, and Manasseh is mine, Ephraim also is the strength of my head, Judah is my lawgiver, *Moab is my wash-pot, over Edom will I cast out my shoe.*' Not content with this specimen of *evening prayer*, and having called on the worshippers to say that, Moab is his wash-pot, and over Edom he will cast out his shoe, he is obliged in the same evening prayer to remember his enemies in the following Christian style.

'Let his days be few and let another take his office.

Let his children be fatherless and his wife a widow.

Let his children be vagabonds and beg their bread; let them seek it also out of desolate places.

Let the extortioner consume all that he hath, and let the stranger spoil his labor.

Let there be no man to pity him, nor to have compassion on his fatherless children.'

This is evening prayer for Christians and what originally was written by David in the bitterness of personal provocation, and under the influence of those imperfect views of religious duty which the preparatory dispensation inspired, is kept up as a part of Christian service to be repeated forever by persons, who ought to be taught by their Master to *bless those who curse them.*

Finally, were it nothing but an attachment to a form of prayer, which carries many against the dictates of their consciences and their persuasion to religious truth to the Episcopal church, one would think that they would in preference have joined themselves to King's chapel. They would there have enjoyed the advantage of the form: of the Episcopal form as purged of its doctrinal peculiarities, by the successive labors of the distinguished Dr. Samuel Clarke, and the Rev. Drs. Lindsey and Disney. It is true, this form of worship is intended to meet the consciences of those, who wish for a purely Unitarian worship, but there is nothing in it exclusively Unitarian, and nothing offensive to an Arian, or even to a Trinitarian, except by omission. It answers in this to what was recommended by the royal presbyterian commissioners in 1661, who orthodox as they were—still had the liberality to make use of the following language. 'In pursuance of his majesty's most gracious commission, for the satisfaction of tender consciences, and the procuring of peace and unity among ourselves we judge meet to propose.

First; that all the prayers and other materials of the liturgy may consist of nothing *doubtful or questioned*, among pious, learned, and orthodox persons, inasmuch as the professed end of composing them is for the declaring of the unity and consent of all who join in the public worship.'

Considering this to have been written by such men as Baxter and Calamy, in 1661, methinks it might give a lesson to us in 1820. But here is the very mischief of written and prescribed forms, that they are a conspiracy against the progress of light and knowledge: and seizing upon the human intellect and the power of understanding divine truth, at some one stage of its progress, commonly at a low and imperfect stage, they condemn it to rest there and say to it 'hitherto shalt thou come and no further.' * *

I shall allude to but one more objection to a form of prayer, which is this, that besides unfitting the clergy for the performance of an extemporaneous religious service, whenever occasion requires it, it leads to indifference in all the religious exercises; to the degree, that Episcopalian preaching, both in England and America, is notoriously poor. I have been told by a friend lately from England, who, though a Unitarian, is a man of tolerably fair mind, that he never, upon any occasion, heard from a minister of the establish Church in England, what would be thought by a man of discernment in our neighborhood, a very good sermon: no sermon highly calculated to make truth clearer, the obligation of duty more powerful, to warm the affections or alarm the conscience: but on the contrary, that the preaching was uniformly dull, cold and powerless. I might say that my experience in this country has confirmed my friend's observations in England. I do not happen to think of a single Episcopalian preacher in our country, who has made himself extensively known as a powerful asserter of divine truth. * * The reason is obvious. One great part of the service is written, and the mind is never wrought up to the duty of devotional preparation. * * But a more powerful reason is and the space which the form of prayer occupies in the services of the sanctuary, throws the sermon into the shade, and it is common enough to hear Episcopalians so blinded to the defects of their form of worship, as even to mention it as an advantage, that *the preaching* is of little consequence. The preaching of God's word of little consequence! The only engine by which the reformation in religion was brought about; the only means of keeping up any tolerable measure of religious light among the people. It was by excluding preaching almost wholly from the churches, that the papists succeeded in enslaving the world; and just in proportion as this main part of religious duty is neglected and undervalued, will religion sink into superstition.

I need not ask not to be mistaken here. No man can be farther than I from wishing to have the services of the sanctuary grow into a mere literary exercise, an exhibition of preaching, a show of fine paragraphs. This is odious, heathenish, wicked; and it is said, unjustly, I think, to be the sin of our congregational churches at the present day. I have thought that this was injuriously charged on our churches; and that those who wished to find or make an apology for cold sleepy preaching, on the part of themselves, or their ministers, thought proper to stigmatize a warmer and more impassioned manner, as artifical. At any rate, with all the abhorrence I feel of art, I shall find but little fault with those arts in a Christian preacher, which enchain the attention, and command the sympathy of his audience. But let not our episcopalian brethren, while they boast of their exemption, as we think they safely may, from this sort of preaching, do not let them forget that the fastidiousness of literary taste still creeps in, and craves indulgence among them. A good clear voice, and a distinct enunciation, are a fortune in the Episcopal church. A man can *read himself* into the best parishes of their communion; and much as I like good reading, I must think that, either in point of taste or edification, fine reading is a little lower, to say the least, in the scale, than fine preaching.

It is more than time to state to you my impressions of the value of another argument, which you say has been urged on you to induce you to join an Episcopal church, viz.; that by so doing you escape from religious controversy, which, whether you attend the orthodox or the liberal churches in Boston, is sure to be your portion. I have heard this argument mentioned by others, as well as yourself, and I shall therefore give it a fair, though brief consideration. In the first place, it seems to me to assume a fact of which I was not aware, and which I still doubt to exist in a very oppressive degree. I occasionally attend almost all the congregational churches in Boston, and not yet having contracted an episcopalian indifference to preaching, I go wherever circumstances promise the greatest edification. I have not found that a controversial style of preaching prevails in any of our regular congregational churches of any persuasion. This of course is a matter dependent in a good degree on the personal character of the preacher, and the individual circumstances of the church. But unless you call it controversial preaching to maintain those doctrines, which minister and people unite in holding, I do not think that controversy is the characteristic of any of our public religious instruction. If this argument is founded on the supposed disposition of *the liberal clergy* to preach controversy, as I am led from some reasons to think it is, it is still more unexpected. It is usual to reproach them with an opposite course, with dwelling on morality, to the exclusion of doctrine, and with neglecting to assert their peculiar views of religious truth; and in the few cases in which they have pursued the opposite course, within the last year or two, so far from having been thought to introduce unseasonable controversy into their pulpits, I believe, as far as the mere fact of openly preaching on doctrinal points is concerned, they have ceen thought to have acted conscientiously and properly, by those who differ from them. But allowing that our congregational pulpits resound with controversy, I do not see how the case is mended in the Episcopal church. No restraint, either by canon or prescription, is there imposed on the minister; and it is a notorious fact that the Trinitarian controversy has in no pulpit in our neighborhood been so warmly brought forward, as in one of the Episcopal pulpits in Boston; and that opprobrious language has there been used of Unitarian Christians, to which I am happy to say that nothing like a counterpart is to be found, in any thing ever uttered from an anti-trinitarian pulpit.

But independent of all this, the idea of escaping from religious controversy by attending a Trinitarian church, is much like the argument used on some occasion, in favor of the slave trade, and to which bishop Warburton, who alludes to the argument, gives an admirable reply, that serves also with perfect pertinency in the present case. 'What,' says the bishop [I quote from memory] 'you tell us that the West India slavery is better than the African barbarism, where the savage princes are at liberty to hunt the poor negroes, whom they take and sell. A great advantage truly, to exchange the liberty of being hunted, for the liberty of being caught. And a great escape, indeed, for a quiet conscience, to leave a church where certain difficult doctrines are controverted, to go to one where these same doctrines must perforce be avowed! A great escape indeed, for one who will not have his religious affections disturbed by doubtful disputations on the Trinity, to go to a church where he must do, what I believe is never done, even in our most orthodox congregational churches, pray to the Trinity by name! Or if he can save himself here by his reservation; if he can shut his lips, while the worshipping assembly around are murmuring over their address to the holy, blessed, and glorious Trinity, then methinks he could have practised a little of this same indulgence, when this doctrine is brought into controversy (if by chance it should be) in a liberal congregational church. * * The evil would be less, were it only in the services of the sanctuary that these forms are prescribed. But the importunate ritual pursues us from the services of the church to the most personal events of life. Nor can a man be married in the Episcopal church, without being obliged, after the highly judicious and scriptural commands of the rubric, to give unto the woman a ring; and the minister then taking the ring shall deliver it unto the man (who might, for aught appears, as well have kept it at first) to put it upon the fourth finger of the woman's left hand, (how scriptural!) and the man holding the ring there, and taught by the minister, shall say, 'With this ring I thee wed, and with all my worldly goods I thee endow, (which may be good Episcopalianism, but is poor law,) in the name of the Father, of the Son, and of the Holy Ghost.' And lest the tender conscience should find some comfort from reflecting that the latter form is borrowed from the scriptural form of baptism, however intended in another sense, the marriage is not completed, till the minister has prayed that God the Father, God the Son, and God the Holy Ghost may bless, preserve and keep them. And this is the escape from controversy which Episcopalians offers to the Unitarian, who does not like to have doctrinal points agitated! and which seems to me literally, in the words of bishop Warburton, exchanging the liberty of being hunted, for the liberty of being caught.

So far from the Episcopal church affording any relief to quiet consciences, who wish to leave out of sight the doctrinal questions, it is an undoubted truth that, in no churches in our country, are doctrines so obtruded into the worship. I have attended orthodox presbyterian worship, as often as usually falls to the lot of an Unitarian, and I do not remember ever to have heard a prayer addressed explicitly to the Trinity, and it is only of late years, that the triune ascription, as it is called, has become general. Nothing is so rare, even in the services of the most zealous Trinitarians, as to hear prayers separately addressed to God the Son, nor can I recollect ever to have heard a prayer addressed to God the holy Ghost; all of which are to be found in the Episcopalian ritual. Our orthodox congregational brethren, faithful to their assertion, that though they believe in three persons, they worship but one God, dwell almost entirely on the unity, to the exclusion of the plurality; and in so doing practice a Christian and laudable tenderness for the understandings of their hearers, confessedly inadequate to grasp this mystery. I have been told by a clerical friend, that this is still more strikingly the case in Scotland, the praise of whose orthodoxy is in all the churches. He tells me that in a considerable town in Scotland, and in a free attendance on all sorts of worship, he never heard any thing from an orthodox minister there from which the doctrine of the Trinity could be deduced, by any thing but implication. It was not for want of believing it; there was not perhaps one of them who would not, if occasion called, have lifted up his voice in its defence; but they feel what every man must feel, that if it be true, it is too mysterious and unintelligible to be an eligible subject of repetition in a Christian assembly; and I confess it disgusts me to hear a doctrine, from which one part of the Christian community revolts as unscriptural, and the great majority almost wholly abstains as unedifying, obtruded some number of times into every morning and evening service of the Episcopal church.

You will by this time, my dear friend, feel possessed of my opinions on the subject of joining the new church. Briefly to recapitulate them, they are these.

1. That no person can with propriety worship in an Episcopal church, who does not believe the doctrines contained in its articles and involved in its ritual.

2. That even to those who have no doctrinal objections, the ritual has great imperfections.

3. That the expected refuge from controversy, desired by tender consciences, is in no wise to be found in the Episcopal church.

Should you ask my permission to make this letter public for the sake of assisting others, to whom the same application may be made as to yourself, I shall not object. There may be a little odium attached to this kind of interference, but I trust it will not be forgotten that all rights are not on one side.

For the Register and Observer.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. VII.

I had nearly made up my mind to fill this paper with complaints of misrepresentations on the part of my opponents; Y. Z. correspondent of the 'Christian Register,' and T. W., editor of the Boston 'Trumpet.' On consideration, however, I forbear. It is not the proper object of a controversy to turn aside from the point under discussion and to deal in personalities, jibes and thrusts 'under the fifth rib.' This may gratify the vanity of pugnacious, conceited gladiators, who delight in making a flourish of their weapons, and a display of their dexterity to inflict personal and petty annoyances. During all this time, however, they are kindling up no fire to cast light on the contested subject, but, on the contrary, are involving themselves in mist, fog, and 'darkness visible.' Was not such the fact in regard to two redoubtable editors in the city of Boston, who, some two or three years ago, on a mutual challenge, undertook to set at rest almost the very question now before us?

I content myself with briefly saying that I have never professed to be the exponent of the views of the Unitarian denomination, but only of my own; that I have never asserted that it *is* impossible for God to save all men, but only that it *might be* so, without violating the constitution of His providence; I have never said that I believed that any creature of God will be the subject of endless misery. The proper contrast of eternal life is eternal death, not eternal misery. 'The dead know not any thing;' of course, they suffer nothing.—God has so ordained in the constitution of this world, that the creature which cannot enjoy life, and to whom life is a burden, is soon relieved by the hand of death. And do we not regard this world as the type of the future? And I submit it to the judgment of your readers whether I have betrayed that heartless indifference, that narrow selfishness of spirit, that utter poverty of disinterested feeling, which Y. Z. has imputed to me. Whether his doctrine be more disinterested than mine?—He will have it that I am content to be saved *alone*, without even my own nearest kindred. Well, be it so. What is that to the purpose, either of his argument or mine?

My opponent in the 'Register' has made out an ingenious argument from one class of Scripture-texts. He interprets them literally and in the full extension of their import. He lays down the following rule—'Understand every word literally unless there be something *in the context* to limit its import.' He should rather have said: 'Unless there be something *somewhere* to limit its import.' It makes no difference whether the 'something' be in the context or any where else. It limits with equal efficacy whether it be far off or near by. We always interpret whatever we read or hear, coming from a truthful source, consistently with *known facts*; either certain or probable. Because one truth is consistent with all others. When I hear a man of truth, in giving an account of a shipwreck, say, that the whole crew were saved, and I know that one of them was, either certainly or probably lost, and he is as well acquainted with the case as I am, my interpretation of his language must correspond to the facts of the case. For there can be no conflict of one truth with another. And it matters not whether they be near or distant.

As Y. Z. insists that his texts be allowed the full extension of their natural meaning, he must indulge the same liberty to the anti-universalist interpreter. And with this indulgence the latter will make out as strong a call as the former. Here, then, are two opposite cases; both of them equally confirmed by Scripture testimony. And what can be the result of such a fact? It is manifestly this: that the Scriptures have not yet decided the controversy. I have already said, and now repeat the assertion, that the Bible uninterpreted is a dead letter and decides nothing. And it cannot decide a question for any denomination until all of that denomination are agreed on one and the same interpretation. It decides no question for Calvinists, so long as Calvinists are disagreed in their interpretation; nor for Universalists while they disagree. And when all Calvinists do agree in their interpretation, and all Universalists in theirs; and the question is decided for them as Calvinists and as Universalists, it may, nevertheless, not be decided for them as *Christians*. For until all Christians are united in their interpretation, the question is not decided *for them*. It is still a controverted point. And no such point may with propriety be denominated an article of Christian faith.

Rev. O. A. Brownson has said, that 'no man has any right to believe an error.' A very doubtful position. I would rather say that every man has a right to entertain and profess his own honest convictions. To every man the Gospel is just what these convictions make it to be. Through this medium comes to him the rule of his duty. And while obeying this rule, however far from absolute truth, he cannot commit sin, *except constructively*. The Scriptures decide a question for an individual, when he is fully convinced in his own mind. They decide it for a denomination when they all adopt the same construction. These decisions are not absolute, but relative things. Hence what is faith and what is truth to one person and to one denomination, may not be such to others.

Both my opponents have taken their position on the side of the doctrine of two salvations, one temporal, the other immortal; the one conditional, the other unconditional; the one may be lost, the other cannot be periled or forfeited. The Apostles, however, were manifestly unacquainted with this distinction. With them salvation was one and entire, commencing in this life and consummated in the life to come. The future, however, was the principal thing. 'We look not at the things which are seen, but at those which are not seen; for the former are temporal, but the latter are eternal.' 'If in this life only we have hope in Christ, we are, of all men, most miserable.'

This distinction—which seems to be altogether arbitrary—throws darkness and confusion upon the New Testament. How are we to know which salvation is intended in the passages particularly? Is it by their being conditional or unconditional? Well. How, then, the passage in Hebrews ii., 3. 'How shall we escape if we neglect so great salvation?' Why, that being conditional, must of course, be the temporal. And yet it is *the great* salvation.—Did the Apostle contemplate any other salvation greater than this? To which did the Apostle refer when he said, 'Let us, therefore, fear lest a promise being left of entering into His rest, any of you should seem to come short of it?' As this might be perfected, it must be the temporal. And which salvation did the Apostle Peter contemplate in the passage, Chap. i., 9, 10.—'Receiving the end of your faith; the salof your souls: Of which salvation the

prophets have inquired, &c.'? Undoubtedly the same which the Apostle Paul described as being the great salvation. And if this be temporal where shall we find any other, or any greater? The future salvation; that of eternity, is gone. The New Testament contains it not. It is to be found only in the creed of the Universalist. Let us, then, be thankful that it is safely lodged and found there!

I have a word to offer on the subject of St. Paul's comparison and contrast, of Christ and Adam. And I begin by remarking that comparisons and contrasts are not properly *didactic*, but *illustrative*. The design of them, not to point out new facts, but to give a vivid description of the old and the known. There is, in one of Dr. Blair's lectures on Rhetoric, a beautiful comparison and contrast of Homer and Virgil; beginning somewhat as follows: 'Homer was the greater man; Virgil the superior poet. The former excelled as a genius, the latter as an artist, &c.' The author of this comparison did not employ it for the purpose of describing either Homer or Virgil. Each of them is to be known separately from his writings. The use of the comparison is graphic; not argumentative or didactic. And thus the Apostle's comparison between Jesus and Adam. It was not to teach any new thing in regard to either. What they each were we are to learn from the facts belonging to each case separately. The design of the comparison was a graphic description, by causing the one to stand in the light and in the shade of the other. In some sense Adam's disobedience made many men sinners, and in some sense Christ's obedience makes many men righteous. But how, or in what sense, they do it, is not to be learned from this comparison and contrast, but from other portions of Scripture.—Nothing is to be received from the former except what is taught and sanctioned by the latter.

Y. Z. has said that the terms *many* and *all* are not contrasted in Romans v. I do not understand him. For in every instance in which one of these words is used in the former member of the contrast, the very same word balances it in the latter. And it is so employed, manifestly, for the sake of the contrast. When he shall write again will Y. Z. give us a satisfactory reason why *all* was the right word; the Apostle did not always employ it? Why *all* may not be the right word in respect to Adam, and *many* in respect to Christ, and that they were used inter-changeably for the sake of the contrast? S. F.

CHRISTIAN REGISTER.

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THE CONVENTION AT PROVIDENCE.

We gave, in our last week's paper, a brief sketch of the proceedings of the Convention up to Wednesday evening. We refer to the subject again for the purpose of expressing some of the impressions made upon our minds by the occasion, and of presenting a more detailed account of some of the sessions. It has never happened to us to be present at a gathering of the kind more truly Christian in its character and the spirit that pervaded it, or to listen to discussions more full of spiritual life, more rich in instruction, in holy, animating, elevating influences. From the beginning to the end, hardly a single word was uttered, that we could have wished unsaid or recalled. The interest continued unabated, and indeed grew stronger and deeper toward the close. The utmost harmony of spirit and feeling prevailed, with the utmost variety and independence of individual opinion. We could not but contrast in our thoughts this Convention with another ecclesiastical assembly, that has recently been held in a neighboring city, and attracted considerable attention throughout the land from the disgraceful scenes that were enacted in it, the bitterness and strife that characterized its proceedings, the spirit of ecclesiastical domination that pervaded it, presided over it and triumphed in it. And as we made this contrast, we could not but feel a stronger attachment to, a deeper reverence for, a more unfaultering faith in Congregationalism, the Independent Congregationalism of New England, as the simplest and best form for organizing the Christian Church and administering the Christian religion, as in its character and influences the most truly scriptural, apostolic, Christian form, calculated more than any other, to preserve 'the unity of the spirit in the bonds of peace,' amid great varieties of individual opinion and action, combining just so much organization as is necessary for social worship and the public administration of religion, with the least possible interference with individual liberty and the sacred rights of conscience. Here were no Bishops exercising, and claiming a divine appointment to exercise lordship over God's heritage. Here were no clergy arraying themselves with bitter animosity, and in the folly of spiritual and official pride against the laity, 'the people,' and no laity obliged to struggle for their spiritual liberty and rights, and to writhe at last under the mortification of failure and defeat in that struggle. But here were a band of men meeting as brothers and equals, no one exercising or wishing to exercise any authority over others, or to exert any other influence than that moral one, which men of full minds and honest, earnest, sincere hearts always exert over each other when brought in contact. Here were no contentions for spiritual power, for no one wished to have or to exert it. Here were no struggles for individual liberty and independence, for each one had these conceded to him. Each one stood up, as he was moved thereto, and uttered his thoughts and feelings, modestly indeed, but with the utmost freedom, openness and independence, assured that he would be listened to with the respect and candor with which he himself was disposed to listen to others. And all seemed disposed so to listen and so to speak. All seemed to feel that they had met together, not for strife and contention, but, in a spirit of cordial sympathy, mutual respect and individual independence, to consult together upon the great interests of the Redeemer's kingdom, to converse together upon the highest themes that can occupy human thought and affection, to quicken, counsel, encourage, animate each other to fidelity, devotedness and perseverance, as ministers and disciples of the Lord Jesus Christ, in the noblest work and the highest duty of man. And this, the purpose of the Convention, was we think successfully accomplished. The spirit of love presided over and pervaded the assembly, and under its influence no brother was offended or wounded in his feelings, but all were strengthened and encouraged, benefited and blessed. We doubt not that all who were present, have returned to their individual spheres of labor and duty, carrying new and fresh impulses to zeal and devotedness in their great work.

We have dwelt longer upon this point than we proposed, and to those who were not present, we may seem guilty of some extravagance. But our own hearts were deeply moved by what we saw and heard at Providence, and we could not refrain from saying what we have. We have returned with deeper convictions of the work of our faith, its simplicity, its scriptural character, its spiritual, life-giving power. We have returned sincerely grateful for and deeply gratified by the spirit that was manifested by our brethren assembled at Providence, the learning, piety, zeal, the enlarged views and noble purposes, the high spiritual aims and attainments, which there showed themselves to fill their hearts and direct their efforts. We have returned feeling assured that though many prophets have ascended from our ranks, their mantles have been left behind, though death has made sad inroads among the watchmen upon the walls of our Zion, there are yet many left, strong in faith, bright in the polished armor of truth, holiness and love, ready to labor and strive for the faith, which is to us 'the faith delivered to the saints,' the faith which Abbott and Buckminster, and Kirkland and Channing, and Thacher and Greenwood and Ware adorned, to which they devoted their lives, and under the support of whose hopes, they calmly and cheerfully met death.

We had taken notes of the several sessions of the Convention, intending to present our readers with a full report of the speeches and discussion. But it has occurred to us that it would be more interesting, not to attempt to report each speech, but to give a general sketch of the course the discussion took, and the remarks made, omitting the names of the individual speakers.

After organizing the Convention on Wednesday morning, and the presentation by the business committee, of the resolutions published in our last, the session was occupied with the discussion of the first of these resolutions, viz. 'That there is an imperious call upon our denomination for a clear and explicit statement of their distinctive doctrines, and an urgent application of them to practical life.' The debate upon this topic took a wide range, but was interesting throughout. It was contended, and generally admitted, that the resolution had its foundation in a want, that our distinctive doctrines had been too much left out of sight, so that many of the younger portions of our Societies were in ignorance of the foundations of our faith, unable to defend it, unable to give to such as asked, 'a reason of the hope that was in them.' The controversy which sprung up twenty five years ago, when the separation between the Unitarian and Orthodox Congregationalists took place, had subsided. It was now necessary to renew it, not precisely on the same grounds and in the same way it was conducted then, but in such way as the times and our present position demanded. What this way was, how we were to present our distinctive doctrines so as to meet the demands of the times, was thoroughly considered, and some difference of opinion manifested. It was urged by some that the great thing now demanded of us was a more *positive* style of preaching, a clear and strong statement of the truths we hold, and an earnest exhibition and application of their practical power, without reference to the views of others, (erroneous in our judgment) which prevail around us. Others again urged that our preaching should be both *positive* and *negative*, that we should aim to show not only what was, but what was *not* Christian truth, that we should aim to set forth not only the scriptural character and practical power of Unitarian Christianity, but also the unscriptural character of Orthodox or Calvinistic Christianity, and its pernicious tendency when legitimately carried out, that we should hold up the two pictures and say 'look on this and on this.' Others again thought that little or no good was done for the progress of our faith by doctrinal preaching, that we should not aim to widen the breach between ourselves and other Christians, but to promote Christian union by our earnest enforcement of those great spiritual, practical truths common to all Christians, which touch the conscience and convert the soul. Others again considered the resolution as intended to direct attention, not solely to the general influence and progress of Unitarian views in the community, not solely to the means by which we might effect other denominations and bring converts to our faith, but principally to the influence and progress of Christian truth among ourselves, in our own denomination, among our own Societies, to the inquiry, how shall we so set forth the great truths we hold as to make them more practical, efficacious, life-giving, possessing the whole soul, controlling the whole life, forming a pure, elevated, devout spiritual character; and some remarks of great power and beauty, words that came from the deep places of the soul, and sunk deep into the hearts of them that heard them, not soon to be forgotten, were uttered upon this point.

All these different views and opinions were sustained by able arguments and forcible illustrations. The thought, which was brought out with great force by Mr. Bellows of New York, who commenced the discussion, and which pervaded more or less distinctly the whole train of remarks made by the different speakers, was the *practical importance* of our views. We are not contending about those shades of opinion which divide other denominations, about such trifles, comparatively, as modes of administering ordinances, and organizing Churches. The questions between us and other Christians involve the deepest practical matters, and in these questions, the practical influence is in favor of the views which we hold. The Trinity is not a practical doctrine. It adds nothing to the moral power of the idea of God in the human soul. The idea for which the Unitarian contends, of one supreme, omniscient, omnipresent, holy God, the Father of all, is the idea of God that has practical moral power. The orthodox doctrine of the atonement and the total depravity of man, are not doctrines whose practical influence, when legitimately carried out, would be beneficial. They are not carried out. The views which we hold do actually prevail in spirit among all denominations, form the basis of individual character and lie at the bottom of all the great practical, benevolent and philanthropic enterprises of the day. To believe in God as a Father, is a matter of great practical moment. To conceive of, believe in, worship him as a Trinity of persons, is of no practical moment. To receive Jesus Christ as a Savior, the purity and excellence of whose instructions, the sublimity and perfection of whose character, the disinterested sacrifice of whose life and all the moral qualities exhibited in whose death, should win us to repentance and newness of life and reconcile us to God, this is a matter of great practical moment. To receive him as a Savior, whose unutterable sufferings have satisfied divine justice and reconciled God to us by the endurance of the punishment due to our sins, when really believed and legitimately carried out, can only have the effect of destroying the sense of individual responsibility to God, and causing one to continue and abound in sin. To regard man as totally depraved, cannot do much to excite the efforts of the philanthropist in his behalf. To believe him weak but not helpless, liable to sin but not incapable of virtue, never so degraded and depraved that he may not, through the blessing of God, by the power of truth and human sympathy and aid, be raised up and made holy and happy, this the Unitarian idea of man's nature and capacities, quickens every benevolent impulse of the soul, and lays a foundation for an earnest zeal, a devoted perseverance in every enterprise of philanthropy; and if with other views, with Trinitarian and Calvinistic notions of God and man, some, as they certainly do, become zealous, practical philanthropists, earnest advocates and devoted supporters of whatever efforts are made to redeem and sanctify, reform and bless mankind, they are so in spite of their theology, and not through its legitimate influence. Their creeds and their conduct are at variance. The tendency, the practical importance and power of Unitarian views in this respect, was illustrated by several of the speakers, by allusion to Dr. Channing, who devoted the earlier years of his manhood to the thorough investigation and full comprehension of the truths of Unitarian Christianity, and his closing years to their thorough and full application. His eminent and world-wide philanthropy, it was contended, was the legitimate fruit of his Unitarianism, and his last public effort was beautifully described by one speaker, as a noble and sublime exhibition of human nature in its highest, most thoroughly developed and purified state, stooping down to the help and succor of human nature in its lowest and most abject state, debased and crushed by oppression.

Much was said also, and well said, by some who participated in the discussion, of the importance of doctrines, of some theological system, as the basis of faith and practice. Religion has its foundation in the heart, but it needs the support, and demands the service of the head. It is addressed to the whole of our nature, and meets all the wants of that nature. Men need and will have a theology, a basis of doctrine. The moment you awaken a man to a spiritual life, the moment you touch his heart and quicken his conscience, with the idea of responsibleness, as a moral and accountable creature, that moment his mind begins to inquire, he wants the problem of life, its origin, duty and destiny solved—i. e., he wants doctrines, a system of religious faith. This he must have, and if you do not give him, if you do not lead his mind to the right, he will adopt the wrong. The importance of a clear and distinct statement of doctrines in this aspect was strongly urged.

The above is a brief synopsis of the main thoughts advanced in a discussion, which lasted through the four hours and a half of the morning session, and was resumed for an hour and a half in the afternoon session, held in the Westminster Church, at which time the question was taken and the resolution unanimously adopted.

For want of room, we must reserve our report of the subsequent discussions on the other resolutions for our next number.

THE LATE EPISCOPAL CONVENTION IN NEW YORK.

The secular papers have commented at even more length on this exciting matter than have the professedly religious papers. Some of our readers have been so determined that we should tell or at least know the whole history of the late strife in the Episcopal sect, that they have sent us duplicates of many papers, and we are now surrounded by inflammatory matter enough to vitiate our policy of insurance. Supposing our readers in general to be acquainted to some degree with the points which have lately divided the ex-communicated portion of the Roman Church, we will give a brief detail of the recent occurrences. It was the Fifty-Ninth Annual Convention of the Diocese of New York. The Bishop, Rev. Dr. Onderdonk, was acknowledged as the superior of 117 clergymen there present, and as the Father in God of the Congregations over which they are set, and which were represented by lay delegates. He consecrates the clergymen, and after the prayer of consecration, he lays his hands upon their heads, and blasphemously says—'Receive ye the Holy Ghost—whosoever sins ye forgive they are forgiven, and whosoever sins ye retain they are retained.' He likewise consecrates Church edifices, and by the rite of confirmation qualifies communicants. These services he performs by periodical visitations, and of these as performed during the last year, Dr. Onderdonk gave an account to his liege subjects. We see nothing in this statement to call for remark except to notify our readers that the Academy at West Point, which we supposed once was free from the efforts of sectarianism, is what is called a Puseyite establishment. Dr. Onderdonk, who has no more right to go there on such an errand than has Elder Knapp, says of it,—'My visit to that interesting establishment, made as all my visits to it have been, by the particular request of the Chaplain, to whom are confided its religious exercises and instruction, confirmed the opinion long since formed on no small opportunities of personal observation, that parents may commit their sons to the training of that Academy with full assurance of as great safety to their religious and moral principles and habits, as is afforded in most of our literary institutions not of a strictly religious character, and I verily believe greater than in many of them.'

The Bishop then adverted, with a preponderance of censure over praise to the Protestant Reformation, which sent thousands of lazy monks to work upon the roads where they were needed, and broke the chains of priestcraft. He then assumed some little airs of blandishment towards the Roman Church, and the sternest caution which he found it in his heart to utter, was, that 'a doctrine is not to be rejected merely because it is held by the Papal communion.' He then proceeded to justify his ordination of Mr Carey, by assuming the powers which the theory of Episcopacy most undoubtedly appoints to him. He is a successor of the Apostles, and he stands in the place of an Apostle, nor is there a man in his diocese, even if he has the eloquence of a seraph and the holiness of an angel, that is authorised by Jesus Christ to preach or to administer the sacraments, unless the Bishop has pronounced over his head the blasphemous formula which we have quoted. Such is the theory of Episcopacy. In conformity with it, the Bishop denied the right of Messrs. Smith and Anthon, to 'disturb public worship' by their protest, and afterwards to print their reasons against the ordination of a young man, whom the successor of an Apostle, *after due examination*, thought qualified and worthy. The two protesters had on their canonicals, and it was 'unholy, unchurchlike, inconvenient and turbulent,' for them to sow confusion in 'the One, Holy, Catholic and Apostolic Church,' *by going out of their sphere.* 'For,' said the Bishop, 'when I announce previous to ordaining a candidate, Brethren, if there be any of you who knoweth any impediment or notable crime, in any of these persons presented to be ordered deacons, &c., I appeal to the *people*, not to the clergy, and you Messrs. Smith and Anthon had no right to answer, for you were not asked; children should be seen and not heard.' To be sure, it is not for us to teach consistency to Bishop Onderdonk or his Church, yet when he lays this rigid construction on the words in his prayer book which confine his appeal to the *people*, we cannot but remind him that his Prayer Book is borrowed from the Roman Catholic Prayer Book, and his ordination service from that ordination service, and that in the latter it is expressly put down, that the Bishop 'shall speak *to the clergy* and the people.' So that if Messrs. Smith and Anthon wish the liberty of protest, they must go to Rome, which includes the *clergy* in its appeals, while Bishop Onderdonk lays the whole stress of his argument upon their exclusion from the right of protest.

Again, if we were bound to teach the Bishop to be consistent, we should ask him what Messrs. Smith and Anthon could do, considering that at the private examination where they were allowed to protest, and where there was to be no ordination, their protest was wholly vain, and that where there was to be an ordination they had no right to protest at all? The Bishop professed himself to have been highly scandalised by the proceeding, by the mischievous publication of the two ministers, and by their appealing to the public who have nothing at all to do in the matter. He concludes his address by returning to this sublunary world, and calling to the minds of his hearers that he was neither Pope Hildebrand, Boniface or Leo, as he wished for an increase of salary so that he might live in town.

In the business of the session it was evident that there would be an issue between the Protestant and the Puseyite divisions of the sect. This issue which tested the relative strength of the parties was made by the election of Committees for the several business offices and agencies and societies connected with the sect in New York. These elections were all of Puseyites; of the one hundred and seventeen clergymen present, ninety-two voted the Puseyite ticket; the vote of the lay delegates showed that the majority in their body was on the side of Protestantism.

Several distinguished laymen were present as delegates, among whose names we notice those of Chief Justice Jones, Judge Kent, Judge Oakley, Cooper, the novel writer, William Jay, John Anthon, David B. Ogden, John Duer, &c. The laymen now took some of the debated matters into their own hands, and in the Babel scene of riot, hissing, groaning, quarrelling, and whining which ensued, the one Holy Church, as thus represented, must have been a marvellously engaging spectacle. The dignity and sweetness of demeanor, and the Christian urbanity of language which Judge Oakley and John Duer appear to have used in their hard duty of opposing their own Bishop present them to us strangers, in a very favorable light. Judge Oakley proposed to offer two resolutions; his right to do this according to Parliamentary usages was denied by the Bishop, and after much contention about order, through the interference of Rev. Mr Potter of Albany, and Rev. Dr. Wainwright of New York, Judge Oakley was allowed, *by courtesy*, to offer his resolutions. He refused to accept the privilege as a favor, and demanded it as a right. The right being at last allowed by the Bishop, the Judge offered the resolutions. The first resolution proposed, that as the Bishops differed from some of the clergy and laity as to the construction of the rubric, whether it gives the right of protest to the clergy as well as the people, the Delegates to the next General Convention should request that body to pass an explanatory canon and thus settle the question. The second resolution proposed, that on account of the contention and dispute in reference to the opinions of Mr. Carey, the same delegates should request the Convention to pass a Canon requiring that all such examinations be taken in writing, the parties who wish for the examination being present and having a part in it. A terrible scene of contention followed the offering of these resolutions, the Bishop and the Puseyites endeavoring to rule them out, or to get rid of them at least for this year. Dr. Lyell moved an indefinite postponement. Mr. Ogden moved the amendment of laying on the table, which Mr. Duer opposed on the ground of decency. Our readers would not be interested in a full detail of the quarrelling which ensued, or with reading the expressions uttered in the hot temper of the occasion. John Anthon Esq., acknowledged himself to have been the legal adviser of Drs. Anthon and Smith, and Dr. Wainwright taking up this confession loaded it with taunt and irony, besides getting into a rage. After the hissing and laughing and cries of order had subsided, Mr. Anthon in a severe rejoinder, must have deeply mortified Dr. Wainwright by applying to him the quotation, '*Tantaene irae in celestibus animis? Can such rage abide in a reverend breast?* This keen retort induced Dr. Wainwright to disclaim any intention to be personal. This must indeed have been a rich scene for the groundlings. The result of the long continued discord was that the resolutions were not adopted, being negatived by a clerical vote of 97 against 18, and a lay vote of 47 against 37.

One other matter creating even greater strife and disorder came upon the closing day of the convention. The Bishop had recommended the paper called 'the Churchman,' as his organ, to the kind patronage of the Church. At the close of the session, Mr. Duer arose and stating that he held in his hand a paper with many signatures, the number of which was still to be increased, he requested that it should be printed among the minutes of the Convention. We now quote the account of the 'Morning Courier and New York Enquirer;' which paper being edited by an Episcopalian, may be received by our readers as a fair expression of the affectionate regard which the low church party in the sect cherish for the organ of their Bishop.

It appears that in the address of the Bishop on Tuesday, he very warmly recommended to the favor of the Convention of the Laity of this Diocese, 'the Diocesan Organ,' the Churchman of this city—as containing sound doctrines of Episcopal faith! That paper, as our readers well know, is an ultra Puseyite concern, and edited in a spirit of intolerance, and we may add, vulgar vituperation on all who presume to differ with it, disgraceful to the cause of Religion, and which is well calculated to bring the blush of shame on the cheek of every professing christian in the land, we care not to what denomination he belongs. Bishop Hughes and every right-minded Catholic in the country, would shrink from recognizing a press edited with such a spirit, as belonging to the Roman Catholic faith; and every religious denomination of christians, whatever may be the intolerance of their practice, unite in pronouncing this same Churchman, as the most bigoted, uncharitable, and abusive press, that ever claimed to possess a religious character. The attacks upon Messrs. Anthon and Smith, would have disgraced the *Herald* in its most depraved days; while its Billingsgate abuse of the Editor of this paper for daring to express an opinion adverse to the corrupt designs of Puseyism, have been of a character which none but a heartless, reckless and unprincipled polemic who presumes upon his religious *professions* instead of his *practices*, would have dared to put forth.

That such a press, edited by one so regardless of the common courtesies of life, should have been proclaimed by the Bishop as his organ, and recommended to the Laity of the Diocese for its sound doctrines and Christian spirit, was a source of deep regret to the Bishop's best friends in the Convention, and looked upon by the Anti-Puseyite portion of that body, as personally offensive to them, at the same time that it was giving the official endorsement of the Convention itself, to the papal and abominable heresies it weekly puts forth. They consequently deemed it a sacred duty which they owed to themselves and the Laity of this Diocese, to dissent from the recommendation of the Bishop, and protest against his act being looked upon as the act of the Convention.

In pursuance of this determination, a formal protest was prepared and signed by a large body of the Clergy and laity; and after the Convention had finished its own business, John Duer, Esq. rose in the most respectful manner and stated to the presiding officer of the Convention, that he held in his hand a paper which he begged leave to read and hand to the chair. He said that he invited no discussion upon it, but desired that after being read it might be placed on the minutes of the Convention as the act of the Clergy and Laity whose names were appended to it, without committing any other parties whatever. His manner and tone, as well as his language, were respectful; and he endeavored to impress upon all who heard him that this proceeding was intended solely as an act of duty to those who had united in it, in order that they might not be considered responsible for the recommendation of the address, which their silence would necessarily imply. He then read the Protest, which was as near as we could hear in the following words:

'Whereas, the Bishop of this Diocese, in the address delivered to this Convention, expressed in strong terms of commendation, his approbation of the course and sentiments of the Religious paper called the Churchman, published in the city of New York; and whereas, the undersigned members of the Clergy and Laity now in attendance on this Convention, entertain a sincere conviction, that the doctrines maintained in the said religious paper, and the spirit and tone in which the same is conducted, are such as not to entitle it to the support of Protestant Episcopalians—therefore, they do most respectfully dissent from the opinion expressed in the said address, and request this, their dissent, may be publicly read to this Convention, and be entered on the minutes of the proceedings thereof.'

The Bishop rose in a state of excitement but little becoming his sacred character, and in the most imperious manner—a manner which would done honor to Henry the Eight—delivered himself as nearly as our Reporter could take his words, as follows:

'I am here in the double capacity as presiding officer of this Convention, and the Bishop of the Diocese; and it is a matter of surprise to me that gentlemen who have been so tenacious of their own rights, should be so neglectful of the rights of others. I will receive any respectful communication, which the clergy and laity of my diocese may hand in to me in my *individual* capacity, but *I will not allow* such a document as that to go upon the minutes, and to be made a subject of discussion. *I will not suffer* such a thing to go on the journal *and come before this house.* I will only *pardon* the gentleman who has offered it, by supposing that he could not have foreseen the position in which the Bishop is placed by it.

'*I will not receive such a document.* I appeal to the piety, to the good sense, to the affection of the clergy and laity, and if they will not sustain me, I will throw myself upon a higher power, and resist even unto death, if necessary, such an invasion of *my rights.*'

Never did we witness such a scene before in the house of God, and we hope and trust never to witness such another. The kingly and imperative manner—for he appeared 'every inch a king'—the astounding words, and his bold and daring assumption of authority—caused every man to look upon his neighbor with astonishment. For one moment every body stood aghast; and then burst forth a shout of applause mingled with the clapping of hands, hisses and groans, such as never before were heard within those sacred walls. *Tammany Hall* in its most agitated moments never presented a more disgraceful scene; but it was only for a few seconds. The recollection that they were in the house of God, promptly calmed the troubled waters; and then Mr. Duer again rose in the most respectful manner. But the demon who appeared to have taken such entire possession of our worthy Bishop, had not yet departed from him; and convulsed with anger, trembling in every limb, and his face pale with excitement, he exclaimed.

'*Sit down sir—take your seat! I won't hear a word! Any* APOLOGY *you may desire to offer, will be received at a proper time and in another place!*'

Mr. Duer attempted to proceed, but the Bishop again burst forth in his language of passion; and with a spirit of forbearance which did him honor, Mr. Duer submitted in silence to the bold and dangerous assumption by the Bishop of more than Papal authority. Heretofore, the enemies of *Puseyism*, have only surmised at the aim and object of those who advocate the doctrines of the tractarians; but the Bishop has left nothing to be inferred hereafter. He has boldly taken 'the bull by the horns,' and declaring himself infallible—the Pope *per se*—has hurled at the Laity his fiercest anathema. Presiding over a body of the People's Representatives, assembled to Legislate for the Church, he tells them that the Convention is his—that he and he only, will determine on what business and what resolutions they shall act—what questions shall be submitted to them and what subjects they are prohibited from considering! This he says, is by virtue of his office of Bishop; and that office he professes to hold from the Almighty himself!!'

We close our account with one gentle word of counsel to our Episcopal brethren. Those who maintain the necessity of unity in faith should consider that one word of variance among them is more disgraceful and lamentable than an open dispute between parties who believe that God has made us to differ and that Christian duty has to learn its lesson of charity in differing, rather than of unity in believing.

For the Register and Observer.

THE APOSTLE PAUL. HIS PSYCHOLOGICAL AND LITERARY CHARACTER.

This apostle was a matchless man. Next to Jesus, the Son of God, he wrought a greater work and made a deeper impression upon human society than any other of Adam's posterity. But for him there had been no gentile Christianity. The other apostles amalgamated the gospel with the law. It thus became but a variety of Judaism. There was, during the two first centuries, a Jewish Christianity. But it was constantly fading out, and before the fourth century became utterly extinct. And this had been the extinction of Christianity itself, had there not been a gentile edition of it. And of this was Paul the founder. And no other man in the world possessed the requisite efficiency. And it cost him the severest trials, labors and sufferings which he met with the utmost decision, fortitude and firmness.

Paul was a very great man. But in what did his greatness consist? Was he a great philosopher, or a great scholar, or a great logician? No. He was not a philosopher, after the type of Pythagoras, Plato, Aristotle, Abelard and Bacon. He did not possess the patience of investigation requisite to be a philosopher. He was too ardent and impetuous to conduct safely the process of analysis, or to detect a deep law of generalization. Though his discrimination was equal to it, yet the impetuosity of his temperament unfitted him to fulfil the mission of a philosopher. It was in another line of action that the greatness of our apostle was developed.

Nor was he a great *scholar*. He had been a student and was acquainted with books. But his erudition does not appear to have been deep or extensive. He was not wholly unacquainted with the rules of rhetoric and grammar. Yet he paid very little attention to them. No respectable writer ever violated them more frequently. He not only makes use of a double superlative, but sometimes employs nouns and pronouns without verbs for them to govern, if in the nominative case, or to be governed by, if in the objective. For example, see Romans, viii., 3, 'For what the law could not do—God sending his own Son in the likeness of sinful flesh.'—This is the beginning of a sentence, but it is left unfinished. Another example of a half sentence occurs in another epistle: 'If I do these things willingly, I have a reward, but if against will'—Here is the promise, but the conclusion is not given. A real scholar will not be chargeable with such negligence.

The apostle is excessively addicted to *contrast*; the *antithesis* in rhetoric. But he sometimes states the first number and forgets to give the second, and thus leaves the sentence unfinished, a half one instead of a whole. See Romans viii., 12, 'Brethren, we are debtors, not to the flesh to live according to the flesh.' He doubtless meant to have completed the sentence by saying: 'But we are debtors to the spirit, to live according to the spirit.' This, however, he did not do. In another instance he falls into the opposite extreme, and states the former member of the antithesis *twice*, while the latter member is given only *once*. See Romans ii, 6—10.

No man, perhaps, governed the order of his thoughts less than did our apostle. His mind was astonishingly fertile. His thoughts flowed with the rapidity of lightning. And when they come to him, his rule was *to wait upon them.* He turned them not away, but gave all of them entertainment. Hence his continual digressions. He is, every minute, turning aside from the straight forward line of thought, and stopping to notice something by the way. This renders his progress very slow. Generally, he comes back sooner or later, to the stopping place, and resumes the thread of discourse. But he never proceeds far, directly forward, without admitting the voluntary interruptions. It was due to the rapidity with which his mind acted, the profusion of his ideas, and the indulgence, instead of chastisement, with which he was in the habit of treating them.

He mingles literal and metaphysical language without restraint or even consciousness. 'The weapons of our war-

fare are not carnal but mighty.' The words carnal and mighty, here placed in the most intimate relation, are, the one literal, and the other, figurative. Carnal is used in the sense of weak, impotent, and it was perfectly easy to have employed a word in its literal sense. 'Mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, &c.' The sentiment and the image are sublime; but there is a strange confusion of metaphor and of plain diction. The apostle obviously never stopped to select a word. He always employed the very first which presented itself, if it would at all answer his purpose. Hence the looseness of the sense in which they are often used. And hence also, the same words in near connection used in different senses. The terms *law, faith, believe, death* and others, are thus employed, especially in the epistles to the Romans and Galatians. In one verse, he says: 'By the deeds of the law shall no flesh be justified.' In another: 'For not the hearers of the law are just before God, but the doers of the law shall be justified.' Here is a contradiction in terms, but not in the sense in which the apostle employed them.

Again, was the apostle a great logician? He sustains the reputation of being such. And indeed he was a powerful reasoner. But he was utterly careless of the rules of logic. His course is without method and without precision. He throws himself precipitately into his subject; strikes upon that part of it which first catches his eye, and then leaps from one prominent point to another. He is careless in regard to his premises. Quotes passages from the Old Testament and uses them in a different sense. Examples of this, in Romans, iv., 3; Galatians iii., 16, and Hebrews ii., 6.

We have thus briefly noticed some imperfections in the writings of this eminent man. He himself, made no pretensions to perfection and infallibility. But in what did his great strength consist? He possessed a powerful discrimination. In a manner, he looked through a subject correctly at a single glance. He formed his judgment instantaneously. His intuitions were almost instincts. He came to his conclusions as quickly and as safely as if the former had been really the latter. It was not, however, easy for him to retrace and describe the steps by which he had arrived.

The apostle Paul was incomparable for his ardor. His temperament was most sanguine and glowing. His soul always in a flame. And this flame always had a determinate direction. He was ever active and persevering in pursuit of a definite purpose. Nothing could divert or discourage him. Hence the astonishing amount of good which he achieved. He would not not relinquish his object until he had accomplished it. Dangers and difficulties could not damp his courage or daunt his spirit. It was religious sensibility that gave the tone and complexion to the apostle's character. His individuality arose from his zeal in religion. It grew with his growth. He was always religious, as much so before, as after his conversion to Christianity. 'I profited,' says he, 'above many of my equals, being exceedingly zealous of the law.' It was his religious zeal that made him a persecutor. He was then as conscientious in carrying on the work of persecution as he was afterward in preaching the Gospel of Christ. As to pious enthusiasm and principle, he sustained no change. There was, however, a great change of spirit and temper. While a Jew he was intolerant, vindictive and inexorable. He 'breathed out threatning and slaughter.' He realized deep satisfaction in the death of that amiable and good man, the martyr Stephen. But having become a Christian, he was merciful, forbearing, affectionate and forgiving. He learned to love his enemies. It was his heart's desire and prayer to God, for all men, that they might be saved.

This apostle possessed the very qualifications which best fitted him for the great work before him. Had he been a philosopher, a grammarian, a rhetorician, a logical scholar, he would not have accomplished it. Had Cicero been a Christian, he could not have rivalled Paul in urging onward the chariot of the gospel. The former was 'careful about many things,' but the latter, careless of all else, and intent only upon one. It was this concentration of purpose, which armed him with such amazing and matchless efficiency.

In conclusion, we say that Paul was a *gentleman*, in the true and best sense of the word. His politeness is a prominent feature of the man. He sends compliments to all his friends in his epistles to the churches. He remembers them, salutes them, and prays for them, individually. No man was ever more attentive or affectionate. And though his politeness was not the stamen of his excellence, it may nevertheless, be reckoned as the finish of his character. S. F.

We have admitted this article out of regard for a frequent correspondent, though widely dissenting from it in taste and sentiment. There are words and statements we should gladly alter.

NEW EXPOSITION OF LUKE XVI. 1—14.

This remarkable passage of Scripture has caused great trouble to expositors, has been variously interpreted, and even when the highest ingenuity has been spent upon it, it still leaves an uncomfortable feeling in the minds of readers. It is not that Jesus appears even in the most indirect way to have recommended any kind of deception, but because he makes use of an illustration which is so manifestly liable to abuse that nothing but a most rigid and discriminative criticism can guard it from perversion.

The commonly received interpretation and application of the parable is as follows. Jesus addresses those among the crowd that followed him who were publicans, and who as a class, were accused of injustice in their large pecuniary transactions, and he wishes to teach them a lesson of religious prudence drawn from the example of the worldly wise. The owner of a great estate had come to the knowledge of his steward's unfaithfulness or neglect in the management of his property. The steward was called and his account was demanded as a preliminary to his expulsion from office. Forseeing his impoverished and destitute condition he secretly connives with his master's debtors to allow them a great reduction in the statement of their dues, thus defrauding his master to make friends of the debtors, so that when expelled from his situation they would receive him into their houses. Incapacitated for labor, and ashamed to beg, he would thus provide for himself by the exercise of a cunning forethought, and a prudent ingenuity. This management coming to the knowledge of the master, he commended, applauded, or praised,—not the dishonesty, but—the forethought, the ingenious contrivance of the Steward. 'Thus,' says Jesus, 'when you see the worldly-wise thus sagacious and cunning in securing their ends, draw from them an example—not of course of dishonesty, but of forethought and wisdom, and then apply the example to the infinitely higher interests, of uncorruptible wealth and everlasting habitations. Apply the wealth which you have extorted or acquired dishonestly in such ways as to make you friends forever.

This is the generally received interpretation of the parable; the lesson being one which recommends sagacious and far-looking forethought by a Christian disciple, in the use of wealth acquired in the dishonest or grasping engagements of worldly business while he was unconverted. It certainly is not difficult to discriminate this single application of the parable, for it is a well understood principle that in teaching by parables it is not intended that there should be a parallelism in all the incidents or conditions of the story which illustrates, and the fact which is thus illustrated. Yet many worshippers in our churches, when this passage has been commented upon, have thought there was too much hair splitting, if not something of sophistry, in the attempt to discriminate between the forethought of the steward and the artful wickedness to which he applied it. To recommend the prudence, so as to impress by its aid a great Christian virtue, is thought to be an embarrassing task.

We have lately met with a new Exposition of this passage. It is given by Pastor Brauns of Oesselse, near Hanover, in the 'Theologische Studien und Kritiken,' and is translated in the Biblical Repository for this month.

The following is the new construction put upon the passage. The unjust steward is called before his master and charged with his errors, and threatened with removal from his office. All that then takes place is in the presence of the master. The steward gives a moment's thought to the critical situation in which he is placed and casts about for some resource. Too old or weak for bodily labor, too proud to become a mendicant, all that he can do in his extremity is to make friends of those whom he could influence in the brief space of time during which he was now to fill his office. In an instant his plan is conceived. The master owes him wages, or if he does not, the steward is willing to become his debtor in favor of the other debtors. Still in presence of his master, he calls in those who owed unsettled obligations, and asks the amount. One of these owes an hundred measures of oil: of him the steward takes an obligation for half that quantity in favor of his master, and himself becomes liable for the balance. Another debtor owes an hundred measures; the steward takes his obligation for eighty measures and becomes responsible for the remainder. In this way the steward makes friends of all the creditors and earns a claim of gratitude upon them. He yields up in their favor the wages which are due him or gives his master a claim upon him for honest and free service. The master, (we again repeat that the whole transaction occurs in his presence) observes the ingenious and prudent management of the steward whom he had just learned was unjust, and he commends him for his forethought. 'And the Lord commended the unjust steward because he had done *wisely*.' The original word which is translated *wisely*, is a word of good signification, and is never used in a bad sense. It could not therefore be applied to the transaction if the common exposition if it be correct, for by the common exposition, as respects the master the steward acted *meanly*.

This certainly is a very simple and comprehensive view of a very peculiar passage, about which commentators have widely differed. We were interested in the statement of it and offer it to our readers that they may think of it. We should be glad to receive a criticism upon it.

For the Register and Observer.

Messrs. Editors,—Permit me to invite the attention of Parents and Sunday School Teachers, to a little work, edited by Mrs. Follen, 'The Child's Friend.' It is intended to fill an important place in the family and Sabbath School, by supplying appropriate and interesting Sabbath Reading; and by affording a medium for communicating valuable thoughts and instruction to parents and teachers, as well as children.

The reputation of the amiable and excellent lady, who is to superintend the work, is a sufficient guarantee that its contents will be of the purest and most valuable character. So far as a judgment can be formed from a single number, I think no fault will be found with its articles unless they may be thought *too refined*—a fault, if it be such, which, I think, the grosser minds of adult readers will sooner discover, than those of the children, for whom it is chiefly intended. I think, however, that very few, be they young or old, can read little Sophia's experience in 'Prayer,' or Hal's account of the 'Pic-nic at Dedham,' or the Rich and Poor man's 'Heritage,' in the present number, without feeling the heart made warmer and better.

I trust that the small sum required for a year's trial of the work, ($1,50 per annum being the subscription) will prevent none from examining its claims,—coming from such a quarter, and offering to take so important a position in our families and Sabbath Schools. F.

REV. DR. GREENWOOD.

We are happy in giving to our readers the following extracts from a 'commemorative discourse delivered in the First Independent Church of Baltimore, Sept. 17, 1843, on the decease of Rev. Dr. Greenwood, by George W. Burnap.' It will be remembered that Dr. Greenwood was for several months a resident at Baltimore before undertaking the charge of King's Chapel in Boston, and, as far as his strength permitted, officiated in the Unitarian Church.

'After his return from Europe, he was still obliged to seek refuge in a more genial climate, and fixed his residence for a while in Baltimore. This pulpit was at that time vacant by the resignation of Mr. Sparks, and he was engaged to perform the duties of pastor, with occasional aid, while he assumed an additional employment, more adapted to his feeble state of health, the editing of the Unitarian Miscellany, then enjoying, as it deserved, a high reputation and extensive patronage, which it acquired under the able conduct of Mr. Sparks. The papers which he contributed to this periodical, though not so distinguished for depth of learning, and logical power, are marked with sound sense, great clearness, and uncommon beauty of literary execution. Those who sat under his preaching at this time, will never forget the pleasure with which, Sabbath after Sabbath, they listened to the impressive tones, the exquisite diction, the true piety, the deep pathos, and sometimes thrilling eloquence, which characterized his discourses. The social circles in which he moved, still cherish the grateful recollection of his amiable disposition, his gentle manners, his pure tastes, his unaffected love of nature, and his keen sensibility to the beautiful, the true and the good.

During his residence here, his shattered constitution seemed in a measure to be restored, and he returned to the north renovated in health, as far as is possible for any one who has ever been affected with fixed pulmonary disease. In the mean time, the church to which he had ministered, had been supplied with a pastor; but the discriminating taste of the Metropolis of New England, would not consent to lose from her churches so distinguished a preacher, and he was called to the society worshipping in King's Chapel, as colleague with the venerable Dr. Freeman. Here the same causes produced the same effects. That rich, deep voice, that apostolical manner and appearance, which had everywhere marked him as one of the most gifted preachers, drew around him a large audience of admiring hearers. The serious and the gay were alike affected by his discourses. And the effect of his preaching was not merely rhetorical. Those who went merely to admire, were often, before they were aware, overtaken by a better and more appropriate feeling. Their religious sensibilities were moved, to a degree which they had never experienced before. And, to his praise be it spoken, he was never in the least degree intoxicated by success, nor seduced by popularity into the exhibition of any of that affectation, egotism or presumption, which are the besetting sins of the popular preacher. In nothing that he ever said could you discern the pitiful design of showing himself off, or sacrificing godly simplicity to rhetorical ornament. What he said was what he felt, and he said it because he felt it, and as he felt it. He had, what the celebrated Robert Hall has pronunced, the prime requisites of a preacher, seriousness and affection, that is to say, strong conviction of the mind, and deep feeling of the heart, which are, after all, the basis of all true eloquence.'

'There is one impression concerning the subject of our commemoration, that has been extensively spread in this community, which I am anxious to set right. It is, that as death drew near, he became a Catholic, or at least manifested a disposition to return to the dogmas and discipline of that ancient church. And as a proof of this, it is alleged, that he exhibited a deeper veneration for the cross, than is shown by most Protestants. This, I take leave to say, is an entire misrepresentation. It arose from the simple fact, that he used to beguile the tedious hours of sickness, by carving the form of the cross in various materials, which he afterwards gave, as tokens of remembrance to his friends. What more appropriate recreation for the last days of a dying Christian! He was a Catholic, I admit, in the highest and best sense of the term. He extended fellowship to all, and he claimed fellowship with all, the true disciples of Christ, of every name and denomination, who proved their discipleship by bearing the image of their Master. This is the noblest, as well as the primitive sense of the word Catholic. He would have claimed it, and claimed it justly, not only for himself, but for the communion to which he belonged, and the altar at which he ministered. That communion asks no questions as to modes and forms and metaphysical abstractions, but welcomes to the table of her Lord all sincere believers in his divine mission and mediatorial office.'

PERIODICAL LITERATURE.

The Magazines for the quarter and the month are unusually rich and instructive in the character of their contents. This department of Literature is now carried to such perfection, so much skill and labor and enterprise is spent upon it, that one might think the periodical publications would supersede the ordinary book literature. But the fact is that the multiplication of books furnishes the best food for the periodicals, while it makes the latter all the more necessary to perform the task of reading and sifting and drumming up for the community at large. Families residing in the country and indisposed or unable to buy all the new books, may be sure of being well supplied and well instructed if they will subscribe to the 'North American Review,' and 'the Eclectic and Museum.' The former work which seems of late to have awakened into quickened life, contains a rich variety of articles, one at least to the taste of each of the various classes of readers, historical, commercial, legal, artistical and migratory. The articles are upon the following heads—The Military Academy at West Point; Our Commercial History and Policy; Talfourd's Miscellaneous Writings; Early Laws of Massachusetts; Raczynskis Modern Art in Germany; The Independence of the Judiciary; Autobiography of Steffens; Despatches of Hernando Cortes; Dr. Olin's Travels in the Holy Land and Critical Notices. Here is as much matter as common readers can exhaust, until a new number of this excellent Review makes its appearance. The laborious Editor is doubtless engaged in preparing for the next.

LADIES FAIR AT AMORY HALL.

The Ladies of the Union Church in Chelsea, wishing to aid the cause of Liberal Christianity by the support of the Church with which they are connected, will hold a Fair at Amory Hall, to commence Thursday, October 26, and to continue for three days. All who feel disposed to send them contributions may leave them at the store of Stone & Norton in Water Street, or at the store of Wheelock and Pratt in Kilby street, Boston., members of the Committee of Arrangements.

ORDINATION.

Mr. Frederic Augustus Whitney, of Quincy, late of the theological school, Cambridge, has accepted a unanimous invitation to become Pastor of the First Church in Brighton. The Society have made generous appropriations for improving the interior of the Church by painting the walls, erecting a new pulpit, &c., which will render the house one of the handsomest in the vicinity of the city. We understand the ordination will take place as soon as the improvements on the Church can be completed.

ORDINATION AT LYNN.

Rev. John Pierpont, Jr., was ordained Pastor of the Second Congregational Church and Society at Lynn, on Wednesday last. The services, which were deeply interesting, were as follows: Introductory Prayer, by Rev. Mr. Bartlett, of Marblehead; Selections from Scripture, by Rev. Mr. Coolidge, of Boston; Sermon, by Rev. Mr. Stetson, of Medford; Ordaining Prayer, by Rev. Dr. Brazer, of Salem; Charge, by Rev. Mr. Pierpont, of Boston; Right Hand of Fellowship, by Rev. Mr. Sargent, of Boston; Address to the Society, by Rev. Dr. Francis, of Cambridge.

ORDINATION AT JAMAICA PLAIN.

The Rev. Joseph Henry Allen, late of the Divinity School at Cambridge, will be ordained on Wednesday next, as Pastor of the Unitarian Society in that village. Service to commence at 2 o'clock, P. M.

Omnibuses will leave the Saloon opposite the Tremont House, at 1 o'clock, P. M., for Jamaica Plain.

TEACHERS' SOCIAL UNION.

There will be a meeting of this association at the Vestry of the Rev. Mr. Robbins' church, on Monday eve next, at 7 1-2 o'clock.

Question.—Should Sunday School Teachers in their instructions allude to the philanthropic reforms of the day and inculcate any particular view of them?

DAVID PAIGE, *Sec'ry.*

WORCESTER WEST ASSOCIATION.

The Worcester West Association will meet in Hubbardston, on Monday, 16th inst., at 4 o'clock, P. M. On the next day will be held the second semi-annual meeting of the Sunday School Association, composed of the Pastors, Superintendents, Teachers and pupils of Sabbath Schools, within the limits of said ministerial association; who are respectfully requested and invited to be present, and assemble at Mr Levi Peirce's hotel in Hubbardston, by 10 o'clock, A. M. A procession will then be formed to the Church, where it is expected that an address will be delivered by a gentleman from the 'Boston Sunday School Society.' After a recess of an hour, or an hour and a half, during which there will be a collation in the vestry, other addresses, it is hoped, will be made by speakers present on the great subject of the meeting. C. BRADFORD, *Scribe.*

GENERAL INTELLIGENCE.

Mercantile Library Association.—This Association held its 23d anniversary on the evening of Tuesday, 3d inst. Prayers were offered on the occasion by Bishop Eastburne. The Address was by Hon. Philip Hone, of New York. The Evening Transcript gives the following description of it.

'It occupied an hour and a half in delivery, being discursive in matter, and prolix in its length; interesting in parts; *honest* in all its sentiments; and quaint and humorous where the proneness of the times towards altruism, whether in absolute folly or pretended wisdom, seemed to have struck upon the observation of the speaker.'

The Poem was by Hon. Geo. Lunt, of Newburyport. The subject was '*culture.*' The Transcript speaks thus.

The poet adhered strictly to his subject, which was admirably adapted not only to the occasion itself, but to the times in which we live. Mr Lunt is a sober moralist, and a true poet. In carrying out the idea of the soul's truth, and the mind's progress, with the necessity for the high culture of *the powers of good* in man, Mr Lunt seemed truly to have realized the beautiful truth of the sentiment expressed by Orville Dewey that 'the spirit of poetry is the spirit of humanity—since sympathy with humanity, and with all its fortunes is an essential characteristic of poetry.' The thoughts of the poem flowed easily; the reflection which produced the thought, seemed nature and natural; the imagination was heightened to the measure of true poesy, and the measure was smooth and harmonious. The charm of the composition consisted in the evident fact that the *reason* of the author was raised to an equipoise with the imagination, thus producing a sensible and highly poetic exercise. It was received with profound attention by the audience.

We join in the good wishes for the Association expressed in the following closing paragraph of the Transcript.

We congratulate the members of the Mercantile Library Association upon the success of their endeavors to sustain the interest of their society, and we sincerely hope for them a continuance of their well-deserved and steady advancement in popular favor.

Antartic Discoveries.—The English government discovery ships Erebus and Terror, under the command of Captain Ross and Crozier, returned to England in the beginning of last month, after an absence of nearly four years, having within that period, within the three last successive seasons, penetrated within the Southern Polar Circle, and at each time made discoveries of greater or less interest. Some account of all these discoveries has before reached us, with the exception of those of the last Winter, of which Captain Ross brings to Europe on his arrival the first report.

The London Literary Gazette gives a condensed narrative of the whole of the four years' voyage, with a sketch of the various discoveries.

Courts of Honor.—An ordonance has been issued by the King of Prussia for the establishment of Courts of Honor, for the prevention of duelling and for the adjustment of such questions between officers or other gentlemen as have been considered as coming under the cognizance of the code of Honor. By the laws of Prussia, killing in a duel is regarded as murder and punishable with death. —*Daily Adv.*

Massacre of the Nestorian Christians.—The expedition of the Pasha of Mosul against the Mountain Nestorians has been attended with the most deplorable success, and that success stained, as was to be expected, from the co-operation of his savage auxiliaries the Kurds, with every sort of atrocity. The houses of the wretched inhabitants were fired, and they themselves hunted down like wild beasts and exterminated. Neither sex nor age met with favor or mercy; the mother, brothers, and sisters of the patriarch were the objects of peculiar barbarity, the former having been literally sawed in two, and the latter most shockingly mangled and mutilated. The patriarch himself succeeded in effecting his escape, and has taken refuge in the house of the British consular agent at Mosul. The number of victims who have perished in this massacre is not yet known The population of the mountains amounted to 100,000. Their fate has been truly lamentable and extraordinary. Surrounded by Mussulman hordes, pent up for ages in their native fortresses, the very existence of these children of the primitive church had remained almost a secret to the rest of Christendom. Happy for them, indeed, had it continued so, for their obscurity seems to have been their best protection. No sooner had their country been explored by missionaries, and the interest of learned and scientific men been awakened with respect to them, than this terrible visitation befel them, and the public is called upon to sympathize with them in their destruction, before, perhaps, it had become generally aware of their existence. Letters from Mosul throw much of the odium of this sad fair upon Europeans. It was the imprudent zeal of rival missionaries that first excited the jealous apprehensions of the Pasha of Mosul, and caused him to 'let slip the slings of war' on the unfortunate Nestorians. It is affirmed even that some of these gentlemen, with a view of prejudicing his mind against the American missionaries, suggested to him that they were assisting the mountaineers to raise forts, whereby they would be hereafter enabled to set the Sultan's authority at defiance. These reports were altogether unfounded: their consequences, however, have been dreadful—such, indeed, as could ever have been contemplated by the inventors of them, who have, nevertheless, brought an awful responsibility on themselves.

Steam Frigate Missouri.—This noble vessel, now at the bottom of Gibralter Bay, except so much of her as was consumed, is rich in posthumus honors. During her life, much was said against her in this country, as well as in her favor; and it is probable that like many other persons and things, she had both faults and merits. But now that she is gone, every body praises her. Some of her intelligent officers speak of her as having worked admirably well during the voyage, and as having been, without doubt, the most powerful steamship in the world. The English papers and letters, without exception so far as we have seen, are loud in her praise. The conduct of her officers and crew in the trying emergency, appears to have been all that could be desired. In truth, by the sudden and alarming manner of her exit, she has attracted universal notoriety in Europe, and thus may have accomplished more for the fame of the American Navy, than if she had been worn out in the service. Her place must be supplied by a new construction; and while we are about it, we may as well build half a dozen. They need not be so expensive by a good deal as the Missouri, but they ought, some of them at least, to be as powerful as she, and as much superior in point of model and construction, as the case admits. Experience is the best teacher. Having had that, to some extent, we ought now to turn out steamers of the very best quality and powers. England and France are building up an immense steam marine; and although doubtless it is not expedient for us to run a race with them in this matter, yet we certainly ought to, and must, have a respectable nucleus, which can be enlarged, on short notice, to any required extent. No nation in the world possesses in a greater degree than our own, the materials necessary for building up a powerful steam marine. No nation has so great a number of passenger steamers, or steamers so large on an average, or so well constructed. Of course, there are a plenty of persons who understand the duties of engineers, and the general management of such vessels. If the steamers are in existence, they can be easily managed and worked.—*Journal of Commerce.*

American Athenæum in Paris.—The American residents in Paris have established a Library and Reading Room, under the above name, for the purpose of affording an agreeable place of meeting for American citizens, and a place where they may obtain publications relating to their native land. The Representative of the United States at the Court of France, with his consent, is to be the President of the Association, and the Consul of the United States at Paris, the Vice President, besides whom there are three Directors. Authors and publishers of valuable American works, by sending them to this institution, may place them where they will become more extensive known abroad, and at the same time render a service to residents or visiters in Paris, and particularly to the members of the Association.—*Daily Adv.*

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MARRIAGES.

At the West Church, on Thursday the 5th inst, by Rev Dr. Lowell, Andrew E. Johonnot to Elizabeth Chester, daughter of Thomas Gaffield Esq.

In Charlestown, 3d inst, by Rev. Mr Ellis, Mr Thomas B. Preston to Miss Sarah W., daughter of Capt Samuel T. Woodberry, both of C.

In Chelsea, on Monday evening, by Rev S. D. Robbins, Mr Alexander Peckham to Miss Mary J. Abbott.

In Waltham, on Sunday evening, by Rev Mr Ripley, Mr George A. Sawyer of this city, to Miss Elizabeth W. daughter of Capt Henry Moore, of W.

In Sherburne, on Sunday last, by Rev Mr Sewall, Mr Nicholas Wentworth to Miss Mary Jane Clark, of Holliston.

DEATHS.

In this city, on the 7th inst., Mrs Susannah Forbush, aged 62, formerly of Westboro'.

On Tuesday night, Mrs Eliza Amelia, aged 44, wife of Rev Dr. Wm. B. O. Peabody.

In Chelsea, 9th inst., James B., youngest son of Charles and Catharine Sibley, 9 months.

In Brookline, 24th ult, Mrs Susan C., wife of Mr George Searle, 54.

In Shirley, 24th ult. Miss Sally Livermore, 42.

THE YOUNG MAIDEN, Womans Mission, &c. &c.—The Young Maiden by A. B. Muzzey, 4th edition—Austin's Voice to Youth, 4th ed.

Burnap's Lectures on the Sphere and Duties of Woman; Domestic Economy by Miss Beecher—Young Woman's Guide by Dr. Alcott—Young Lady's Friend by Mrs Farrar—Woman's Mission—Daughters of England by Mrs Ellis—Woman of England by Mrs Ellis—Young Lady's Guide by H. Newcomb—Young Woman's Aid by Jason Whitman—Jewsbury's Letters to the Young &c &c.—Herder's Hebrew Poetry—The Spirit of Hebrew Poetry, by J. G. Herder, translated from the German by James Marsh, 2 vols 12mo—for sale by W. CROSBY & CO., 118 Washington st. oct 14

MR. W. WELLS, with his daughters, has opened a Day-school for Young Ladies in this city. Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, containing the Terms &c., may be had at the School-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

MISSES TILDEN'S
BOARDING AND DAY SCHOOL
For Young Ladies, at Jamaica Plain, four miles from Boston, Mass., at reduced Terms.

Board at $3 a week, $33 a term, allowing 11 weeks to the term, or $132 per ann.

Tuition, including the French, and Latin Languages, $17 a term, or 68 per ann.

Instruction in Music from $12 to $20 or $30, according to the teacher employed; in Drawing, or Dancing, $10 a term.

There are two vacations in a year; the first, of two weeks from the 1st of May; the second, of six weeks from the 1st of August to the 3d week of September; and four terms in the year of eleven weeks each.

The vicinity of Jamaica Plain to Boston, affords an opportunity of obtaining the services of the best teachers the city affords, while the beautiful and retired situation of the School renders it peculiarly attractive to parents and pupils.

The pupils can attend the Congregational or Episcopal Church as may be desired.

References in Jamaica Plain.—Charles W. Greene, Esq, Stephen M. Weld, Esq; References in Boston, —Hon. Joseph Tilden, Hon. Abbot Lawrence, Rev. E. S. Gannett; References in New York,—Hon. Moses H. Grinnell, Wm. Emerson, Esq, J. B. Bright, Esq. o 14

MONTHLY MISCELLANY for October, edited by Rev. E. S. Gannett. Contents:
Fanaticism.
Past, Present and Future.
Song of the Poor Gardener, from the German.
David's Elegy over Saul and Jonathan.
Christ our Wisdom and Righteousness—a Sermon by Rev. N. S. Folsom.
Hymn.
Light House of Light Houses.
Benefits of Affliction.
Parrelles, Augustine and Rousseau and Dante and Swedenborg.
The late Thomas Thrush of England, Ministry at Large.
Notices of Books, Intelligence, &c.
This day published by W. CROSBY & CO, 118 Washington st. o7

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DR. S. STOCKING,

SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth, which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and living membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold. Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence.—Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful, with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No 266 Washington street, Boston, corner of Avon place.

N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

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JOHN N. BELLOWS.
Walpole, N. H., Sept. 30, 1843.

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THE CHILD'S FRIEND.

JUST PUBLISHED by L. C. BOWLES, No. 118 Washington st., The Child's Friend, designed for Families and Sunday Schools. Conducted by Eliza L. Follen.

No 1 for October—Contents.
To Children.
What is the World made of.
Prayer—Pic Nic at Dedham.
A True Story.
The Heritage.
Methusaleh and Arak.
The Truly Great Man.
Jesus and the Dove.
Arabic Proverbs.

"This work is

POETRY.

[From the Woonsocket Patriot.]

MEDITATION.

BY J. E. DAWLEY, JR.

I love to hie me from the cares of life,
And seek retirement in some shady dell,
Where silence broods upon the rural scene,
And happy thoughts the weary bosom swell;
Where every breeze that fans the fervid brow,
Is free from all that taints life's busy mart,
When every pulse that sends the crimson tide,
Comes fresh and bounding from a thankful heart.

'Tis then the mind, secluded from the world,
Derives enjoyment in its lone retreat,
While smiling Nature spreads her charms around,
And soothing music all my senses greet;
Where'er I look—above, below, around,
The impress of a Ruling Hand I see;
With joy, with pleasure, and delight behold
A God in ev'ry bush, and flower, and tree.

Oh! it is sweet to bid adieu a while
To all the sorrows of this mortal life.
And seek, by meditation, to subdue
The wild, conflicting elements of strife;—
To hush the passions in their fierce array,
And check the rising throbbings of the soul,
Ere, from the battling fortress of the heart,
They break impetuous, and defy control.

Then weary pilgrim of a heartless world,
Lone wanderer on the trackless shores of time,
Go seek a spot, where man hath rarely been,
And do thine homage at great Nature's shrine;
When evening's mantle palls departing day,
An azure zone the glittering heavens span,
Go, hold communion with thy wayward heart,
And to the world return A BETTER MAN.

MISCELLANEOUS.

For the Register and Observer

PROVIDENCE CONVENTION.

The Convention of our friends recently at Providence, was one of a most admirable character, and whose influence should not be confined to those who were present, nor pass away with the passing moment. If, therefore, these slight sketches should be nothing better than a repetition of what may be said, and better said by others, they may nevertheless serve to renew and strengthen the impressions of those two days, the memory of which will never die out of the mind.

The delegates to the Convention generally, arrived in Providence on Tuesday evening, and assembled at the house of Rev. Mr Hall, and were received with open doors, a warm welcome and a sparkling cup of tea, which was only a foretaste of that hospitality which was to be extended *by* all and *to* all, during the continuance of the Convention.

At the hour assigned, the delegates, clergymen and laymen, proceeded to the church of Rev. Mr Hall, one of the largest and most elegant of all our churches. Entering from the rear to the seats reserved for the Convention, the thronged house as we entered—the 'upturned sea of faces'—filling every part of this noble structure, was a scene to impress every heart with the highest satisfaction. The music was truly rich and appropriate. Dr. Dewey was the preacher. His sermon was an elaborate portraiture of the great mind and greater character of the lamented Channing, as a preacher, as a writer and as a man; and although it had been before set in almost every possible light by other and distinguished minds, on both sides the Atlantic, there was a freshness and beauty in this which charmed and instructed every listener. Especially in his beautiful and discriminating criticisms in regard to his writings. Who will ever forget the contrasted characters as pencilled by the hand of Dewey, of Milton and Bonaparte, and his description of the deep and permanent effect produced on Society in regard to true greatness by Dr. Channing, in his delineation of the latter? Who will ever forget his candid and lofty views on the subject of slavery, and especially those closing words so affectionately but so witheringly addressed to the unfortunate slaveholder—'with what measure ye *mete* it shall be *measured* to you again.' His intimate personal knowledge of Dr. Channing enabled him to draw the portraiture of the MAN with great fidelity and surpassing beauty and interest.

On the next morning, the Convention assembled in the chapel of Mr. Hall's Church. It was early and well filled. The discussion arose upon the first resolution offered by the business Committee, on the necessity of preaching, at the present time, the distinctive doctrines of our faith, and applying them more constantly and earnestly to practice. The discussion was continued with great interest and power and good feeling, to the close of the meeting; and though there were slight shades of difference in the opinions of the brethren, yet this very difference, like the foliage of the autumnal forest, was only calculated to make the whole more rich, varied and beautiful. Some would have these doctrines preached aggressively; but others, and the majority, would have them preached only positively and affirmatively, not controversially. The best and noblest thoughts, clothed in the most chaste and elevated language, expressed in the kindest and most courteous forms, and all proceeding from the most gifted and cultivated mind, gave a lofty and enduring character to the discussion. Rev. Mr Bellows, of New York, commenced it, and was followed in rapid succession, by Buckingham, of Trenton, N. Y., Briggs, of Plymouth, Pierpont, of Boston, Putnam, of Roxbury, Dewey, of New York, Lothrop, of Boston, Harrington and Osgood, of Providence, Hill, of Worcester, Folsom, of Haverhill, G. G. Channing, Esq., of Boston, and some others whom we do not recall. Meeting adjourned at half past twelve.

A friendly interview followed at the house of Mr. Nightengale, a distinguished parishioner of Mr Hall, which was thrown open during the interval of the session to the members of the Convention. The table was loaded with fruit from his own extensive and beautiful garden, and the hospitality manifested was of the most agreeable and honorable character.

In the afternoon, the session was resumed at the Westminster church, in another section of the city, of which the Rev. Mr Osgood is pastor. The subject of the morning still under consideration. Beside the speakers of the former part of the day, James Arnold, Esq., of New Bedford, Rev. Mr Stone, of Sherburne, Rev. Mr Nightingale, of Athol and Rev. Mr Thompson, of Salem, expressed their opinions on the subject. After a very full and free discussion, the resolution was unanimously adopted.

A resolution was then taken up expressive of the feelings of the Convention on the decease and character of Rev. Dr. Greenwood, Rev. Henry Ware, Jr., and others. The tributes paid to these departed saints were highly touching and discriminative. Dr. Parkman, Dr. Gannett, and Rev. Mr Hall, and Rev. Mr Hill were the speakers. The last interview with Mr Ware, as described by Dr. Gannett, melted the audience to tears. His parting words to the brethren will be treasured up as a rich legacy in all coming time. 'Peace and love to the Brethren.' 'I believe the church above is not separate from the church below.'

In the evening, the services were in the same church. Though large, it was filled in every part, and the deepest attention was manifest on the part of the audience. The preacher was Rev. Mr Putnam, of Roxbury. His text was 1 Cor. xv, 58, 'Be ye steadfast, immovable, always abounding in the work of the Lord,' &c. It was a strong appeal, addressed to the highest and best, in the nature of every man, to act up to, and carry out fully, the Christian principles in all their relations and transactions of life,—for the reason, that they were immortal beings. 'Therefore—be ye steadfast.' It was strong in argument, transparent in language, earnest in manner and of great power.

The communion followed, and the whole audience remained. It was a season of blessed influences. Rev. Mr Lothrop, of Boston, made the address at the Table, the opening prayer, and divided and administered one of the elements. Rev. Mr Bellows, of New York, followed in another prayer, and conducted the remaining services. It has never been our privilege to be present on any occasion when the affections were more strongly and sweetly and devoutly moved by addresses to the throne of grace, than on this. It was the embodiment of true devotion. It seemed a foretaste of the New Jerusalem which had come down to the earth, and which all present were permitted to enter for a season, therewith to be blessed.

The Convention re-assembled at Mr Hall's Chapel on the next morning. A new subject was introduced. It was the 'pressing need of more united action in our Churches, especially among our men.' And again we were permitted to listen to men of the loftiest minds and warmest sensibilities, engaged in unfolding and establishing the most comprehensive and practical principles for the advancement of the kingdom of heaven on earth. Rev. Messrs. Bellows, Briggs, Folsom, Lothrop, Hill and Nightengale, and Drs. Dewey, Parkman and Gannett, engaged with great power and interest in the debate. The resolution was unanimously adopted.

Two other resolutions were introduced on Prayer and the Communion. Remarks were made on these by the same and other gentlemen, and at the hour assigned, an impressive and devout prayer was made by the Moderator, Dr. Parkman, and the Convention was dissolved.

The utmost harmony prevailed through all the discussions and the hospitality of our friends at Providence, was such that all were accommodated, and every thing provided for their comfort and satisfaction.

By the politeness of Amherst Everett, Esq. and lady, we were permitted to visit the Atheneum, a beautiful granite building, admirably arranged within, with a library of 10,000 volumes, although but of recent establishment. This institution is worthy the growing and enlightened city of Providence. We visited also some of their Grammar and Primary Schools, and were highly gratified with their buildings for this purpose, being well designed, and of a uniform character. The Grammar School of Mr Giddings was in a high state of discipline. The singing by the children, especially the piece, 'Weep not for me,' was surpassingly fine. Whether it was the associations of the previous day which made the sentiment peculiarly accordant with our feelings, or whether from any other cause we know not, but can truly say, it was the sweetest and most effective music which ever fell upon our ear. All we saw of this city made us wish to see more of it. Some of the private dwellings are magnificent, with large and beautiful gardens, yielding the finest of fruits and the choicest of flowers.

In conclusion we would say, that this Convention must have an abiding and elevating influence on the prospects and progress of our religious interests as a community. A purer theology is the great want of the world, and there was a dawning here of a brighter day. It is welling up slowly, but surely, from the deep fountains of the human soul, and will soon find its way to the heart of a common humanity. We trust that these Conventions will no longer be regarded as experiments, but become an established means of carrying forward the great work of human salvation.

P.

MEDICAL STATISTICS—CONSUMPTION.

The London Lancet for April, contains a lecture lately delivered at St. Thomas' Hospital by Dr. George Gregory, in which he describes the laws which govern the mode and rate of decay of the human frame. This is an able and interesting production, and contains many valuable statistical facts, which are condensed for us by the Boston Journal. We learn from this that the deaths by *cancer* throughout England and Wales average 2,700 per annum,—it appears that about eighteen die annually by this disease for every 100,000 of the population. *Heart affections* are on the increase in Great Britain—the deaths from this cause throughout England and Wales amount to four thousand annually.

Consumption, we are told, is immeasurably at the head of all the fatal diseases of the human body. No single malady approaches near it. It is diffused through all ages of human existence—but not equally. It is most frequent at that period of life when the growth of the body is completed—that is, between 15 and 30—and least common in advanced years. There died of consumption throughout England and Wales in 1838, 59,025 persons—in 1839, 59,559 persons—in 1840, 59,923 persons—in the proportion of 9 females to 8 males. Compared to the total mortality, the average deaths by consumption are 170 per 1000. It thus appears that rather more than one cut of every six deaths that occur in England is imputable to consumption—and one to old age and its consequences—one to premature decay—and one to natural decay—such is the law of nature. We are also told, that among the many remarkable facts which recent statistics have brought to light, is the prevalence of consumption in *all parts of the world*, the *hottest* as well as the *coldest!* It appears from the statistical reports of the British army that *twice* as many cases of consumption originate in Jamaica, as in England among European soldiers. Dr. Gregory concludes his remarks on the subject of this disease as follows:

'A survey of all the facts connected with the origin and development of consumption, confirms the great principle that this disorder is not (as some would have us believe) a modification of common inflamation, but that it is a true decay of the pulmonary apparatus, originating from very recondite and perhaps unappreciable causes. Changes have taken place in the relative position of all other diseases by which mankind is removed from the world; they, like kingdoms, have their rise and fall, but consumption holds the same place in the catalogue of mortal maladies which it occupied in the infancy of statistical science, and probably in the earliest ages of the respiratory apparatus therefore, must be viewed as the great gulph into which all improvements in medical science, and all ameliorations in the physical condition of man tend ultimately to drive the population. Any measure which, like vaccination, or improved nursing, or the use of flannel, lessens the amount of mortality in early life, carries the junior population forward to the epoch when it becomes obnoxious to pulmonary decay. The progress of systematic decay may be checked by art, and thus, may the value of human life be improved, but no statistical considerations warrant the conclusion that we possess any such controlling power over the course of pulmonary consumption.'

SIR WALTER SCOTT.

The character of Sir Walter Scott, viewed in any of the varied and even chequered aspects that it presents itself to the world, excites the highest admiration. His genius derives lustre from his virtues. When, after he supposed himself in possession of an independence, he was overtaken by pecuniary misfortunes, with what lion-hearted firmness he met the shock, and relying upon his pen, determined to work through an appalling load of debts! See with what true philosophy he writes in his journal:

'January 22. I feel neither dishonored nor broken down by the bad—now really bad—news I have received. I have walked my last on the domains I have planted—sat the last time in the Halls I have built. But death would have taken them from me if misfortune had spared them. There is just another die to turn up against me in this run of ill luck—i. e. if I should break my magic wand in the fall from this elephant and lose my popularity with my fortune! * * * * *
But I find my eyes moistening, and that will not do. I will not yield without a fight for it. When I set myself to work *doggedly*, as Dr Johnson would have said, I am just the same man I ever was.'

Again, when negociations were pending with creditors, Sir Walter says:

'If they permit me I will be their vassal for life, and dig in the mine of my imagination to find diamonds (or what may sell for such) to make good my engagements.'

And again:

'Now that the shock of discovery is over and passed, I am much better off on the whole. I feel as if I had shaken off my shoulders a great mass of garments—rich, indeed, but always more a burthen than a comfort. * * * * *
If I could see those about me as indifferent to the loss of rank and fortune as I am, I should be completely happy. As it is, Time must salve that sore, and to Time I trust it. * * * * A most generous letter from Walter and Jane, offering to interpose with their fortune, &c. God Almighty forbid! that were too unnatural in me to accept, though dutiful and affectionate in them to offer.'

And again:

'Feb 3. This is the first time since my troubles that I felt, at awakening,

'I had drunk deep
Of all the blisssedness of sleep.'

'I made not the slightest pause, nor dreamed a single dream, nor even changed my side. This is a blessing to be grateful for.'

When the pecuniary calamity came upon him, and, like Byron, he saw his 'household gods shivered' around him, Sir Walter was engaged upon Woodstock. After his affairs had been put into the hands of Trustees, he 'returned to the wheel,' and on the 4th of February said:

'From the 19th of January to the 2d of February inclusive, is exactly fifteen days, during which time, with the intervention of some days idleness, to let imagination brood on the task a little, I have written a volume. A volume, at cheapest, is worth £1000. This is working at the rate of £24,000 a year! but then we must not bake buns faster than people have appetites to eat them. They are not essential to the market, like potatoes.'

From this time forward, Sir Walter labored with indomitable energy to extinguish a debt from the coinage of his brain, of more than £300,000, for which he became liable by his business relations, with Constable & Co, and Ballantyne & Co. But the labor was too severe even for his herculean mental and physical powers. There were admonitions of the fate which awaited him as early as 1826, as may be seen by a note in his private journal:

'March 14. What a detestable feeling this fluttering of the heart is! I know it is nothing organic, and that it is entirely nervous; but the effects of it are sickening to a degree. Is it the body brings it on the mind, or is it the mind that inflicts it on the body?'

The result of Sir Walter's literary labors, from January, 1826, to January, 1828, was a dividend of six shillings sterling on the pound to his creditors, amounting in the aggregate to £40,000, or $200,000! What other Author ever did or ever will realize such another sum from his own intellectual labors? For this illustrious demonstration of genius, industry and integrity, the creditors, as well they might, 'unanimously voted him their thanks.' After this dividend had been made, his private journal says:

'I see before me a long, tedious, and dark path, but it leads to stainless reputation. If I die in the harrows, as is very likely, I shall die with honor. If I achieve my task, I shall have the thanks of all concerned, and the approbation of my own conscience.'

But human faculties, though with all the strength and tenacity of iron and steel, may be over taxed, as were those with which nature endowed Sir Walter Scott. Some of the rapacious creditors, who made merchandize of his brain, to use his own burning figure, 'treated me like a recusant turnspit, and put a red-hot cinder into the wheel along with me.' And finally, the 'feather which breaks the camel's back' having been added to Sir Walter's burthen, he was struck down by paralysis, and after lingering a few months, was gathered to his fathers. How painfully sublime to the sorrowing friends who surrounded him, must have been the breaking of that athletic frame, the quenching of that towering spirit, the going out of that 'light which no Promethean spark can relume!'—*Thurlow Weed.*

For the Register and Observer.

THOUGHTS ON PEACE AND WAR. NO. V.

The effects of Literature, Arts, and Customs on the Spirit of War.

It is an unquestionable truth that the different characters of individuals, and consequently of nations are formed in a great measure by the various influences which are exerted upon them from without. Among these influences are those which flow from literature, arts, and peculiar customs.

That the common arts or modes of life, from the rudest to the most refined, have a natural tendency either to increase or diminish the material spirit, I think may easily be shown. In many instances, at least, it is very obvious. No one can doubt that the savage tribe, deriving their subsistence entirely from hunting and fishing, would be more likely to conceive and cherish a disposition to make war on their fellow men, than another tribe equally barbarous, which lived on nuts and other spontaneous productions of the earth. Beside the fact that the former would be furnished with weapons in some measure adapted to war, the habit of witnessing and inflicting mortal sufferings on brute animals, would naturally tend to harden their hearts, and prepare them for the tragic scenes of war. That they would be incomparably more warlike in their dispositions, than a civilized nation living chiefly by agriculture, cannot be doubted. There is something in natural scenery which is so far from exciting, that it tends to quell the various feelings, whence proceed wars and fightings. Agriculture is perhaps more peaceful in its nature than the mechanic arts, as it is less connected with commerce, which if not regulated by good principles, may often produce collisions which will end in war. That the manufacture of deadly weapons for the express purpose of selling them to those who are disposed to make a bad use of them is far from manifesting a regard for the peace of mankind, it would be needless to say if it were not frequently done. For myself, were I travelling through a solitary place, I should rather have some other companion than a man who would make bowie knives for the market. A gentleman of my acquaintance who held an office in the militia, once applied to a silver-smith, who by Christian profession was a Friend, to make some repair in the hilt of his sword, and was answered to the following effect: 'nay, if thy watch needs repairing, I will do that for thee, but I cannot mend thy sword.' There was little probability that the sword, if repaired, would ever have been used in actual warfare; and still I respect the scruples of the Quaker. Still stronger objections I think may be urged against the profession of arms, considered as a profession and everything which leads to it. While regarded as the means and business of life, and held in general respect the gospel itself, with all its inherent benignity can never, I think, be in effect, the gospel of peace, its authority must be limited and enfeebled.

The influences of which I am speaking, are many of them secret, silent, and generally unsuspected. The parade of arms, though regarded by many as a pageant, show, or visible entertainment, may in fact tend to perpetuate a sentiment or feeling, unfavorable to Christian peace, and in this connection, I would suggest the query, whether the military escorts with which our Governors are conducted to the State House, and thence to the house of public worship, and in the course of the year to a literary exhibition in our University, might not well be dispensed with. What are these parades but relics of feudal times, or imitations of despotic governments? Does our Chief Magistrate need a body guard? Is there such a want of subordination among the citizens that they must be kept in awe by a parade of arms? 'No,' it will be said, 'these are mere pageants.' Let them be so. Could we not have something more appropriate to civil power and a Christian state? There is no harm in forming processions and regulating their movements by the numbers of music. Let banners too, be displayed if any desire them, but let the mottoes and emblems they bear be indicative, not of war, but of peace.

National *holidays* may conduce much to general improvement, and it may be well to perpetuate the observance of the fourth of July; but to me there appears to be more of evil than good in the modes in which it is generally cele-brated.

We ought not to spend the day in fomenting the spirit of war or party feeling; but in expressions of devout gratitude, and the inculcation of principles truly patriotic and humane. Let it be a joyful day, and still I should prefer that our joy should be expressed, not by the roar of cannon, but by the peal of bells and other peaceful sounds. These, indeed, may appear to be little things. Comparatively they are so, but he that would be safe from fire, water, disease, and other great evils, must not be habitually inattentive to little things. A vessel at sea may be as certainly sunk by a multitude of small leaks, as by a great one.

I have said that *literature* exerts an important influence on the martial spirit of a nation. To prove this will require no protracted argument. In ancient times, history, oratory and poetry, as every one knows, exerted a powerful influence on national character, kindling in many a heart the various passions which produce the flames of war and spread them far and wide. So it has been in every age and in every nation where there were epic poems, or ballads, or glowing recitals of heroic deeds; and so it will be as long as human nature continues what it is. One of the strongest passions of the human heart is the love of praise and admiration; a passion which is not scrupulous about the materials on which it feeds. If historians, orators or poets present deeds of blood in attractive colors, they will make warriors, bloody warriors to the end of time. For such heroes and their admirers Christianity will have no charms. Her voice, if heard at all, will never find its way to the heart.

Too long have the Christian world bowed at the altar of Moloch. Too long have we lavished our honors on those who have been distinguished, not for blessing, but for corrupting and destroying the human race. Is it not time that we take a stand against such abuses and perversions? Shall we continue to call those men great who are great in nothing but the evil they do? or, perhaps, the native talents, which render them the more undeserving of our applause? Though I would be forbearing in my censure of those who from mere inadvertance continue to pay customary honors to the destroyers of their race; for myself I would rather my tongue should be palsied, and be forever dumb, than to give the semi-divine name, Great, to any man who, from motives of avarice or ambition, would kindle a war or sacrifice one human being, much more to a monster like Alexander, who, beside the all carnage of his more splendid wars, could crucify two thousand Tyrians at once, and that for no other offence than that of defending their city against his wanton assaults. To such men as Washington or Warren, who have fallen or fought in what they regarded as the necessary defence of their country's rights, I would indeed pay grateful honors. Still if the arguments in the preceding numbers are correct, these honors should be so qualified as not to imply that, in the present state of the world, Christians can ever be justified in resorting to arms for the settlement of national disputes.

S. W.

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